

D I V I N E  
 CONSOLATIONS  
 F O R  
 MOURNERS in SION:

Being an EXTRACT of certain Choyce EPISTLES  
 O F  
 DYING MARTYRS

To each other, and to their Fellow Prisoners for the  
 CAUSE OF CHRIST,

*In the Times of Cruell and Fiery Persecution;*

Wherein is much Variety of suitable matter of Meditation  
 for all such who are burthened under the Pressure of  
 their Sins and Sorrows in these  
 EVIL TIMES.

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Matth. 5. 4. *Blessed are they that mourn: for they shall be comforted.*

Psal. 126. 5. *They that sow in tears, shall reap in joy.*

Ver. 6. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

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Printed in the Year 1664.

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TO  
THE CHRISTIAN  
READER.

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Good Reader,

**A**Mong all the sweet and precious fruits and graces of the Spirit of God held forth unto us in the Holy Scriptures, how much are those of Faith and Love commended unto us, as the principal and leading Graces unto all other the sweet fruits of the Spirit wrought in the hearts of the Elect of God?

To instance two or three places speaking to this purpose: The Author to the Hebrews, in his Catalogue of Saints, how highly doth he Hebr. 11. advance the actings of Faith in their hearts and lives, beginning with Abel, that blessed Servant of the Lord, and Proto-Martyr of the World, whom our blessed Lord and Saviour honoureth with the same honour, placing his Name in the Front of that blessed Company (by the Name of Righteous Abel) who had laid down their lives in the Cause, Matth. 23. 35. and for the Truths of God? And for the grace of Love, in that of 1 Cor. 8. the beginning; whatever Instructions the Apostle had given them before, he doth as it were recall himself, and let them understand, that all would prove as nothing, unless it proceed from Love or Charity. And further we are taught, that although the grace of Faith be first in laying hold of the blessed object, even our Lord Jesus, who came into the World to save sinners, yet this also of Love is by the gracious working of the same good Spirit of God begotten in the Soul, even at the same instant of time with that of Faith, and from

## To the Christian Reader

their first appearing come forth as blessed Twins never to part again, the same blessed Spirit carrying on the work of Grace in the Soul, until perfected in Glory. To this purpose Gal. 5. 6. it's said to be Faith which worketh by Love. Also to mention no more, 1 Tim. 1. 14. The grace of our Lord was exceeding abundant, with Faith and Love which is in Christ Jesus. A Reverend Messenger of Christ lately compared them to the two Arms that clasped Christ about, according to that of the Spouse, Cant. 3. 5. It was but a little that I passed from them, but I found him whom my Soul loveth; I held him, and would not let him go. Never do these precious gifts of the Holy Ghost so affect the hearts of the people of God, as when the Saints are drawn forth to cause this Light to shine forth in their lives and actions, which usually appears in them most clearly in times of greatest Sufferings. How much are we of these times bound unto our gracious God, for the innumerable helps the Lord hath in this way granted us, especially from the unwearied Labours of that man of God, of blessed memory, Mr. John Fox, out of whose rich Volumes this little Treatise following is taken, being a particular brief story of him whose Soul as much longed for the Crown of Martyrdom, (although he passed through the Fire to it) as any we read of from the time of the Primitive Martyrs. And notwithstanding the Lord of his Infinite wisdom, denied him that which he so much thirsted for, reserving him (although in Prison) yet to be an Instrument who from his great experiences might Administer sweet Consolations unto others (the sweet Saints and Martyrs of Jesus) as indeed he did, to the refreshing of many a good Soul, as by the several excellently Spiritual Epistles of his hath manifestly appear; and by which it may undoubtedly be gathered, that himself was to be accounted among the blessed number of those that in his Generation loved the Lord Jesus Christ in Sincerity.

To those who have tasted how good the Lord is, these following Epistles may through mercy prove unto them as that speaking of David did to Jonathan, who no sooner heard him, but his Soul was knit with the Soul of David, and he loved him as his own Soul. To this very end is this small thing drawn out of the aforesaid Volume, that the sorrowful Souls of such as are affected with Gods threatenings in this hour of darkness and temptation, may finde some refreshing and support; to which

## To the Christian Reader.

very end also they were first written by the Author.

God is greatly threatening on every side, even us who have sate in peace whilst our Brethren lay bleeding; yea, were filled with plenty, whilst they were stripped of their comjorts, and even brought near to desolation; surely we have not improved our precious opportunities, but with Iesurun, being waxed fat, have lifted up the heel; and now may justly fear, that our day of visitation is hastening, wherein we are like to drink of the Cup of Gods displeasure, of which the Nations have begun before us. It is not the Lord now crying aloud, as sometimes to Jerusalem, *Oh New-England! Oh Boston!* When wilt thou be made clean? when wilt it once be? when shall thy Pride and Prophecies, Licentiousness, Uncleanness and Unrighteousness, with so much cleaving to Self-interest, cease to lodge within thee? Blessed be the Lord, who hath affected the hearts of thy Rulers, so as to call for seeking God by Fasting and Prayer, being the way and meanes of Gods appointment for the obtaining mercy in the day of thy distress. The Lord hear thee in the day of thy seeking, and teach thee to Rent thy heart and not thy garments, and turn unto the Lord, who knoweth if he will return and repent, and leave a blessing behind him.

Joel 2. 13, 14.

Oh that God would give his People an heart to hearken to his voice, and to turn unto him by unfeigned Repentance, for surely they that yet see not, are like shortly to see, that this time is a time for the Prudent to keep silence, for it is an evil time, as the Prophet saith; therefore let us seek good and not evil, and so the Lord God of Hosts shall be with us: Let us hate evil and love good, and establish Judgement in the Gate, it may be that the Lord God of Hosts will be gracious to the remnant of Joseph.

Amos 5. 13, 14, 15.

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A Table.



*A Table of the severall Epistles and Letters contained  
in this Book.*

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THE

EFFECT OF JOHN CARELES EXAMINATION

before Doctor Martin briefly declared.



First, Doctor Martin calling John Careles to him in his Chamber, demanded what was his Name. To whom when the other had answered, that his name was John Careles, then began Doct. Martin to descant at his pleasure upon that name, saying, That it would appear by his conditions by that name he had done with him, that he would be a true Careless man indeed. And so after other by-talk there spent about much needless matter, then he asked him where he was born?

Careles. Forsooth, saith he, at Coventry.

Martin. At Coventry? what so far man? How camest thou hither?

Careles. I was brought thither by a Writ, I know; what he was I cannot tell. I think Mr. Marsh can tell you.

Marsh. In good faith I cannot tell what the matter is: but indeed my Lord Chief Justice sent him from the Bart.

Mart. Well Careles, I would wish thou shouldst play the wise man's part. Thou art an handsome man; and it is pity that thou shouldst dwell and live in such a place.

Careles. I thank your good Mastership most heartily. And but you out of doubt that I am most sure and certain of my salvation by Jesus Christ; so that my soul is safe already, whatsoever pains my body suffer here for a little time.

Mart. Yea, Master, you say much for you are so Predestinate to life, that thou canst not perish, in whatsoever Opinion thou shalt be.

Careles. That GOD hath Predestinate me to Eternal life in Jesus Christ, I am most certain; and even so am I sure that his Holy Spirit (wherewith I am sealed) will so preserve me from all Heresies and all Opinions, that I shall be in none at all.

The Effect of John Careles examination.

Now John Careles was brought to the Kings Bench

John Careles examined upon Predestination.

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**Martin.** At Coventry? what so far man? How camest thou without a parent, thou sayest King? But had Reason?

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**Marsh.** In good faith I cannot tell what the matter is: but in my Lord Chief Justice sent him from the Bar.

**Martin.** Well Careles, I would wish thou shouldst play the wise man's part. Thou art an handsome man; and it is pity thou dost thus, surely thou art somewhat more than a little simple.

**Careles.** I thank your worship most heartily. And let me put you out of doubt that I am most sure and certain of my salvation by Jesus Christ: so that my soul is safe already, whatsoever pain my body may here for a little time.

**Martin.** Let me know you, in what fashion are you brought to this?

**Careles.** That GOD hath Predestinated me to Eternal life in Jesus Christ, I am most certain; and even so, I fear that his Holy Spirit (wherein I am sealed) will so preserve me from all Heresies and

The 20th of John Careles examination.

How John Careles was brought to this.

John Careles examined upon Predestination.



John Careles his Examination.

Mart. Go to, let me hear your Faith in Predestination: for that shall be written also.

Carel. Your Mastership shall pardon me herein, For you said your self ere-while, that you had no Commission to examine my Conscience. I will trouble my self with answering no more matters then I needs must, untill I come before them that shall have more authority farther to examine me.

Mart. I tell thee then I have Commission; yea, and Commandment from the Council to examine thee: for they delivered me thy Articles.

Carel. Yea, I think indeed that your Mastership is appointed to examine me of my Articles which you have there in writing, and I have told you the truth. I do confesse them to be mine own fact & deed: but you do now examine me of Predestination, whereof my Articles speaketh nothing at all.

Mart. I tell thee yet again, that I must also examine thee of such things as be in controversie between thee and thy fellows in the Kings Bench, whereof Predestination is a part, as thy fellow N. hath confessed, and thy self dost not deny it.

Carel. I do not deny it. But he that first told you that matter, might have found himself much better occupied.

Mart. Why? what if he had not told me? thinkst thou I would not have known it? yes, or else thou shouldst have withstood my Commission. For I tell thee truth, I may now examine thee of the blessed Sacrament, or any other thing that I list, but that I would spare thee favour, and not be too hasty with thee at the first.

Marsh. Yea indeed Careles, Master Doctor hath Commission to examine you, or any other of your fellows.

Mart. Yea marry have I; I tell thee truth of it.

Careles. Then let your Scribe set his pen to the paper, and you shall have it roundly even as the truth is. I believe that Almighty GOD, our most dear loving Father, of his great mercy and goodness did Elect in Christ.

Mart. Tush, What needst thou that long circumstance? write, I believe that God Eleited; and make no more ado.

Careles. No not so Mr. Doctor: it is an high Mystery, and ought reverently to be spoken of. And if my words may not be

Dr. Martin declares his Commission.

Why Dr. Martin would not examine him of the Sacrament.



John Careles his Examination

written as I do utter them, I will not speak at all.

Mart. Go to, go to, write what he will, there is more busines then needeth.

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Mart. Why? who will deny this?

Careles. If your Masterhip do allow it, and other learned men when they shall see it, I have my hearts desire.

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Mart. And do you hold none otherwise then as there written?

Careles. No verily, nor never did.

Mart. Write that he saith otherwise he holdeth not. So that was written. It was told me also that thou dost affirm that Christ did not dye effectually for all men.

Careles. Whatsoever hath been told you, it is not much material unto me. Let the tellers of such tales come before my face, and I trust to make them answer. For indeed I do believe that Christ did effectually dye for all those that do effectually repent and believe, and for none other. So that was written also.

Mart. Now sir what is Trewes faith of Predestination? he be-  
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Careles. No forsooth, that he doth not.

Mart. How then?

Careles Truly I think he doth believe as your Masterhip and the rest of the Clergy do believe of Predestination, that we be Elected in respect of our good works, and so long elected as we do them and no longer.

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Mart. Write that he saith, his fellow Trew believeth of Predesti-  
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Careles. Ah Mr. Doctor, did I so term you? seeing that this my Confession shall come before the Council, I pray you place my words as reverently as I spake them.

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John Careles his Examination

Mart. Well, well. Write that Trew is of the same Faith as the Catholicks be.

Careles. I did not so call you neither. I wonder what you mean.

Marsh. You said the Clergy, did you not Careles?

Careles. Yes forsooth did I. So then it was written of the Clergy.

Mart. Now Sir What say you more?

Careles. Forsooth I have no further to say in this matter.

Des Mousin pre-  
sented favour  
to Careles.

Mart. Well, Careles, I pray thee prove thy self a wise man, and do not cast away thy self wilfully.

Careles. Now the Lord he knoweth, good Mr. Doctor, I would full gladly live, so that I might do the same with a safe Conscience. And your Masterth p shall right well perceive that I will be no wilful man, but in all things that I stand upon, I shall have a sure ground.

Mart. Now the Lord knoweth, good Careles, that I would gladly make some means to preserve thy life; but thou speakest so much of the Lord, the Lord: wilt thou be content to go with my Lord Fitzwater into Ireland? methinks thou art a goodly tall fellow to do the Queens service there. How sayest thou?

Careles. Verily Mr. Doctor, whether I be in Ireland, France, or Spain, or any place else, I am ready to do her Grace the best service I can, with Body, Goods and Life, so long as it doth last.

Mart. That is honestly said. I promise thee every man will not say so. How say you Mr. Marshall, this man is meet for all manner of Service. Indeed thou art worthy Careles to have the more favour.

Careles. Indeed Sir I hope to be meet and ready unto all things that pertaineth unto a true Christian Subject to do. And if her Grace, or her Officers under her, do require me to any thing contrary unto Christs Religion, I am ready also to do my service in Smithfield for not observing it, as my bedfellow and other Brethren have done: praised be God for them.

Mart. By my troth thou art a pleasant fellow as ever I talked with of all the Protestants, except it were Tomson. I am sorry that I must depart with thee so soon: but I have such business now, that I can tarry with thee no longer. Well, yet thou canst not deny, but you are all



jarre amongst your selves in the Kings Bench, and it is so throughout all your Congregation, for you will not be in Church.

Careles. No Mr. Doctor that is not so. There is a thousand times more variety in Opinions among your Doctors, which you call of the Catholick Church, and that in the Sacraments, for the which there is so much bloodshed now adayes: I mean of your latter Doctors, and new Writers; as for the old, they agree wholly with us.

More variety in  
Popes Church  
then is amongst  
the Protestants.

Mart. No Careles, it is not so: There thou art deceived.

Careles. Verily it is so, Mr. Doctor. I am not deceived therein any thing at all, as it hath been, and is evidently proved by such as God hath indued with great Learning. Then he turned to the Marshal and whispered with him a while.

Mart. Turning unto me again, said, Farewell Careles, for I can tarry no longer with thee now my business is such.

Dr. Martin taketh his leave  
gently of Careles.

Careles. God be with you good Mr. Doctor. The Lord give your Mastership health of Body and Soul.

Martin. God have mercy, good Careles; and God keep thee from all Errors; and give thee grace to do as well as I would wish my self.

Careles. I thank your good Mastership. I pray God I may do always that is acceptable in his sight. Whereunto they all said Amen. And so I departed with a glad heart: God onely have the whole praise. Amen.

It appeareth by Examination of the foresaid John Careles, that he endured Prisoner the space of two whole years, having wife and Children. In the which his captivity first being in Coventry Goal, he was there in such credit with his Keeper, that upon his word he was let out to play in the Pageant about the City with other his Companions. And that done, keeping touch with his Keeper, he returned again into Prison at his house appointed.

And after that being brought up to London, he was endued with such patience and constant fortitude, that he longed for nothing more earnestly, then to come to that promotion to dye in the fire for the profession of his Faith: and yet it so pleased the Lord to promote him with death, that he came out to it, but dyed in the

John Careles dyed  
in Prison and  
was buried in  
the fields.



John Careles his Examination

Mart. Well, well. Write that Trew is of the same Faith as the  
Catholicks be.

Careles. I did not so call you neither. I wonder what you mean.

Mart. You said the Clergy, did you not Careles?

Careles. Yes forsooth did I. So then it was written of the  
Clergy.

Mart. Now Sir What say you more?

Careles. Forsooth I have no further to say in this matter.

Mart. Well, Careles, I pray thee prove thy self a wise man,  
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Careles. Now the Lord he knoweth, good Mr. Doctor, I  
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Mr. Philpots Letter to Careles

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In the mean time while he was in Prison in the Kings Bench, it chanced he was in great heaviness, and perturbation of minde and Conscience: whereupon he wrote to M. Philpot being then in the Colehouse. Upon occasion hereof, M. Philpot sent an Epistle Consolatory unto him, as followeth.

A Letter of Mr. Philpot to John Careles, profitable to be read of all them which mourn in Repentance for their Sins.

**T**He God of all comfort, and the Father of our Lord Iesus Christ, send unto thee my dear Brother Careles, the inward consolation of his holy Spirit, in all the malicious assaults and trebleous temptations of our common Adversary the Devil. Amen.

That GOD giueth you so contrite an heart for your sins, I cannot but rejoyce to behold the lively mark of the children of God, whose property is to think more lowly and vilely of themselves then of any other, and oftentimes do set their sins before them, that they might the more be stirred to bring forth the fruits of Repentance, and learn to mourn in this world, that in another they might be glad and rejoyce. Such a broken Heart is a pleasant Sacrifice unto God: Oh that I had the like contrite heart. God mollifie my stony heart, which lamenteth not in such wise my former detestable iniquities. Praised be God that he hath given you this sorrowfull heart in respect of Righteousness; and I pray you let me be partaker of these godly sorrows for sin, which be the testimony of the presence of the holy Ghost. Did not the sword of sorrow pierce the heart of the Elect and blessed Mother of our Lord? Did not Peter weep bitterly for his sins, which was so beloved of Christ? Did not Mary Magdalen wash the feet of our Saviour with her tears, and received thereof remission of her sevenfold sins?

Be of good comfort therefore, Mine own dear heart, in this thy sorrow, for it is the Earnest-peny of Eternall Consolation. In thy sorrow laugh, for the Spirit of God is with thee. Blessed be they (saith Christ) that mourn, for they shall be comforted. They went forth and wept, saith the Prophet; such shall come again

having their gripes full of gladness. And when we have in consideration of his sin, be an acceptable sacrifice whereby we are stirred up to more thankfulness for that much is forgiven us, that we might love the Lord our God: must keep a measure in the same, lest he be swallowed up by too much sorrow. S. Paul would not the Thessalonians to be sorry as other men which have no hope. Such a sorrow is not commendable; but worketh damnation, and is farre from the children of God, who are continually sorrowfull in God, when they look upon their own unworthiness, with hope of forgiveness. For God to this end by his Spirit seetheth the sins of his Elect still before them, that where they perceive Sin to abound, there they might be assured that Grace shall superabound: and bringeth them down into Hell, that he might lift them up with greater joy into Heaven. Wherefore, mine own Bowels in Christ, as long as you are not void altogether of hope, be not dismayed through your pensive heart for your sins, how huge sinners they have been, for God is able to forgive more then you are able to sin; yea, and he will forgive him which with hope is sorry for his sin.

But know, Brother, that as oft as we do go about, by the help of Gods Spirit, to do that is good, the evil Spirit Satan layeth hard woe to turn the good unto evil, and goeth about to mix the detestable Dross of Desperation, with the godly Sorrow of a pure Penitent Heart. You be not ignorant of his malicious subtilty, and how that continually he assaulteth that good which the grace of God planteth. I see the hazard betwixt you and him, but the victory is yours, yea and this daily: For you have laid hold upon the Anchor of Salvation, which is hope in Christ, he which will not suffer you to be made ashamed.

Be not discomfited that you have this Conflict: but be glad that God hath given you the same to try your Faith, and that you may appear daily worthy of the Kingdom of God, for the which you strive. God beholdeth your striving Faith against Satan, and is pleased with your mighty resistance. The Spirit which is in you, is mightier then all the Adversaries power. Tempt he may, and lying awaie at your heels, give you a fall unawares: but overcome he shall not, for you are sealed up already with a lively Faith to be

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Matth. 5.

Psalm. 126.

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Be not discouraged that God hath given might appear daily strive. God be pleased with you mightier then all at your heels, give ye the cannot, for



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Psal. 51.  
Luke 7.  
Sorrow in a  
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1 Thess. 4.

2 Cor. 7.

Rom. 9.

Satans practice  
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# Mr. Philips Letter to Careless.

For ever: and whom God hath once sealed for his own, he will surely forsake not. The just shall live by faith, and the ungodly shall be damned, finally to fall, but as is the property of the Devil, he will not let you be so easily won.

This strife against sin is sufficient testimony that you are the child of God; for if you were not, you should feel no such malice as he now troubleth you withall. When this strong Goliath hath the hold, all things be in peace which he possesseth; and because he hath you, now, he will not suffer you to be mastered. But stand fast, and hold fast the Buckler of Faith, and with the Sword of Gods Promise smite him on the head, that he may receive a deadly wound, and never be able to stand against you any more. St. James telleth you that he is but a downward flying Rebel the Devil, and he will fly away. It is the will of God that he should be cast down, and not go away to you, or else he had done with you long ere now. He knoweth already that he shall receive the victory in your hands, and therefore he Crown of your Glory: for he that overcome shall be crowned. Therefore glory in your temptation, since they shall turn to your glory. Be not afraid of your continual assaults, which be occasions of your daily victory. The Word of God abideth forever.

Strife against sin is a token of Gods child.

James 4.

For what hour soever a sinner repenteth him of his sins, they be forgiven. Who can lay any thing to the charge of God, Elect? Do you not perceive the manifest tokens of your Election? First, your vocation to the Gospel, and after your vocation, the manifest gifts of the Spirit of God given unto you above many others of your condition, with goodness which believeth and holdeth to be without any of the Scriptures and is perfect for the same. Seeing you are Gods word dwelling in you, what say you? Be not of a deject mind for these temptations, neither make your unfeigned friends to be more sorrowfull for your sinners and the world. For the Lord God hath said that you are of your Baptism in Christ to be Careless, and to make yourself God-forsaken. Cast all your care on him, and the Lord before your eyes always, for he is only our right side, and you shall not be moved. Behold the goodness of God towards the careless, being fast closed in a Pair of Stocks, which pinch him in very straitness; and will you be careful? I will not have that in addition to your Name. Be in your Name, and your Name, and your Name.

Ezek. 33. soldiers are: 2. as gifts of the Spirit of God given unto you above many others of your condition, with goodness which believeth and holdeth to be without any of the Scriptures and is perfect for the same.

True Christians how they ought to be careless in their careful estate.

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Mr. Philpotts Letter to Careless.

you have none other cause but so to be. Pray, I beseech you, that I may be still careless in my carefull estate, as you have cause to be careless in your easier condition. Be thankfull, and put away all care, and then I shall be joyfull in my strait present care. Commend me to all our Brethren, and desire them to pray for me that I may overcome my temptations; for the Devil rageth against me. I am put in the Stocks in a place alone, because I would not answer to such Articles as they would charge me withall in a corner at the Bishops appointment, and because I did not come to Mass when the Bishop sent for me. I will lye all the dayes of my life in the Stocks (by Gods grace) rather then I will consent to the wicked generation. Praise God and be joyfull that it hath pleased him to make us worthy to suffer somewhat for his Names sake. The Devil must rage for ten dayes. Commend me to Mr. F. and thank him for his Law-books; but Law, neither Equity will take any place among these blood-hirsty. I would for your sake their unjust dealing were noted unto the Parliament-house, if it might avail. God shorten these evil dayes. I have answered the Bishop meetly plain already, and I said to him, If he will call me in open Judgement, I will answer him as plainly as he will require: otherwise I have refused, because I fear me they will condemn me in hugger-mugger. The peace of God be with you my dear Brother. I can write no more for lack of light, and that I have written I cannot reade my self, and God knoweth is written farre uneasily. I pray God you may pick out some understanding of my minde towards you. Written in a Colehouse of darknes out of a Pair of painfull Stocks, by

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Luke 11.

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James 4.

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True Christians  
how they ought  
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Since God hath willed you at your Baptism in Christ to be Careles, why do you make yourself Carefull? Cast all your care on him: Set the Lord before your eyes alwayes, for he is on your right side that you shall not be moved. Behold the goodness of God towards me. I am careles, being fast closed in a Pair of Stocks, which pinch me for very straitness; and will you be carefull? I will not have that unseemly addition to your Name. Be as your Name prevaileth, for double life



Mr. Philpots Letter to Careles.

9

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C

A Letter

R

A Letter of John Careles answering to the loving Epistle or Letter sent to him before by Mr. Philpot.

A faithfull friend is a strong defence, whose findeth such an one, findeth a treasure.

A faithfull friend hath no peer, the weight of gold and silver is not to be compared to the goodnes of his Faith.

A faithfull friend is a Medicine of life, and they that fear the Lord shall finde him. Ecclesiast. 6.

A lett. of John  
Careles to Mr.  
Philpot.

THE Father of Mercy, and God of all Consolation, comfort you with his Eternal Spirit (my most dear and faithful loving Friend good Mr. Philpot) as you have comforted me by the mighty operation of the same: The everlasting God be praised therefore for ever. Amen.

Ah my dear heart, and most loving Brother, if I should do nothing else day and night, so long as the dayes of Heaven do endure, but kneel on my knees and reade Psalms, I can never be able to render unto God condign thanks for his mercy, fatherly kindness, and most loving compassion extended unto me most vile, sinful, wicked and unworthy wretch. Oh that the Lord would open my mouth, and give me a thankful heart, that from the bottom of the same might flow his continual praise. Oh that my sinful flesh (which is the cause of my sorrow) were clean separated from me, that I might sing Psalms of Thanksgiving unto the Lords Name for ever: that with good Samuels Mother, I might continually record this noble Verse following, the which by good experience I have found most true, praised be my good God therefore.

1. Sam. 2.  
John Careles  
raised up by the  
Lord out of  
great heaviness.

The Lord (saith that good woman) killeth, and maketh alive; he bringeth down to hell, and fetcheth up again. Praised be that Lord for ever, yea, and praised be his Name, for that he hath given me true experience and lively feeling of the same. Blessed be the Lord God, whose mercy endureth for ever, which hath not dealt with me according to my deep deserts, nor destroyed me in his displeasure when I had justly deserved it. Oh what reward shall I give again unto the

the Lord for all the great benefits that he hath done for my Soul? I will gladly receive the Cup of Salvation at his hand, and will worship his Name with Prayer and with Praise.

Ah my dear heart, yea most dear unto me in the Lord, think not this sudden change in me to be some fickle Phantasie of my foolish head (as indeed some other would surely suspect it to be) for doubtless it is the marvellous doing of the Lord, most merciful unto me his unworthy Creature. God for his great mercies sake give me grace to be more thankful unto him then I heretofore have been, and keep me that I never fall forth of his favour again.

And now my dear Brother, and most blessed Messenger of the Lord whose beautiful feet have brought much glad tidings unto my Soul, what shall I do or say unto you, in the least part to recompence the fatherly affection and godly care that you continually keep for me? Oh that God would give me the Spirit of fervent Prayer, that I might yet that way supply some little part of my duty toward you. Ah my true loving Friend, how soon did you lay aside all other business, to make a sweet Plaster for my wounded Conscience, yea and that out of a painful Pair of Stocks, which place must needs be uneasy to write in. But God hath brought you into a strait place, that you might set my Soul at liberty. Out of your pinching and painful Seat, you have plentifully poured upon me your precious Nard, the sweet savour whereof hath greatly refreshed my tyred Soul. The Lord likewise refresh you both Body and Soul, by pouring the oyle of his gracious Spirit into your sweet heart.

Ah good *Jeremy*, hath *Pashur* put thee in the Stocks? why, now thou hast the right reward of a Prophet. Thy glory never began to appear till now. I doubt not but shortly, in stead of *ribkam* the Son of *Shaphan*, *Jesur* the Son of the living God will come, and deliver thee forth of the hands of all thine Enemies, and will also make good against them and their Antichristian Synagogue, all the words that thou hast spoken in his Name. The Lord hath made thee this day a strong defenced Tower, an iron Pillar, and a brazen Wall against the whole Rabble of Antichrist: and though they fight against thee never so fiercely, yet shall they not overcome.

Jer. 15.

Matth. 7.

The circumspect  
behaviour of Mr.  
Philpot.

John Careles his  
advice to him.

come thee, for the Lord himself is with thee to help and deliver thee; and he will rid thee out of the hands of the wicked, and will deliver thee out of the hands of the Tyrants. And in that you are not busie in *casting Pearls before Swine*, nor in *giving the holy things unto Dogs*, you are much to be commended in my simple judgement. And sure I am, that your circumspect and modest behaviour hitherto hath been as much to Gods glory, and to the shame and confusion of your enemies, as any man's doings that are gone before you.

Wherefore mine advice and most earnest desire is, with all other of your loving Friends, that you still keep that order with those Blood-thirsty Bite-sheeps, *Bishops* I should say, that you have begun. For though in conclusion they will surely have your blood, yet shall they come by it with shame enough, and to their perpetual infamy whiles the world dorth endure. They would indeed condemn you in hugger-mugger, to darken Gods glory, if it might be: but Satans thoughts are not unknown to you, and the depth of his subtilty is by you well foreseen. Therefore let them do whatsoever God shall suffer them to do; for I know all things shall turn to your best. Though you lie in the dark, flurried with the Bishops black Cole-dust, yet shall you be shortly restored unto the heavenly Light, and made *as white as snow in Salmon*, and as the *wings of a Dove*, *that is covered with silver wings*, and *her feathers like gold*. You know the Vessel, before it be made bright, is soiled with Oyle and other things, that it may scoure the better.

On happy be you, that you be now in the Scouring-house, for shortly you shall be set upon the Cest at shelf as bright as Angels. Therefore, my dear heart, I will now according to your loving request, cast away all care, and rejoyce with you, and praise God for you, and pray for you day and night: yea, I will now, with Gods grace, sing Psalms of Praise and I thanksgiving with you: for now my Soul is turned to her old rest again, and hath taken a sweet nap in Christs lap. I have cast my care upon the Lord, which careth for me, and will be careles, according to my Name, in that respect which you would have me. I will leave out my unseemly addition as long as I live; for it can take no place where true faith and hope



is resistent. So soon as I had read your most godly and comfortable Letter, my sorrows vanished away as smoke in the wind, my Spirit revived, and comfort came again, whereby I am sure the Spirit of God was Author of it.

Gods gracious  
work through M  
Philpots Letter.

Oh good Mr. *Philpot*, which art a principal Pot indeed, filled with most precious Liquor, as it appeareth by the plenteous pouring forth of the same. Oh Pot most happy, of the high Potter ordained to honour, which dost contain such heavenly treasure in the Earthen vessel! Oh Pot thrice happy, in whom Christ hath wrought a great Miracle, altering thy nature, and turning water into wine, and that of the best, whereout the Master of the Feast hath filled my cup so full, that I am become drunken in the joy of the Spirit thorow the same. When Martyrdome shall break thee (O vessel of honour) I know the fragrant savour of thy precious Nard will much rejoyce the heavy hearts of Christs true Members, although the *Judas*es will grudge and murmur at the same; yea, and burst out into words of slander, saying, *It is but lost and waste.*

John Careles  
drunken with  
joy of the spirit.

Be not offended, *dear heart*, at my Metaphorical speech; for I am disposed to be merry, and with *David* to dance before the Ark *2 Kin. 6.* of the Lord: and though you play upon a pair of Organs not very comely or easie to the flesh, yet the sweet sound that came from the same, causeth me thus to do. O that I were with you in body, as presently as I am in spirit, that I might sing all care away in Christ; for now the time of comfort is come. I hope to be with you shortly, if all things happen aright: for my old friends of *Cowentry* have put the Council in remembrance of me, not six dayes ago, saying, *That I am more worthy to be burned then any that was burned yet.* Gods blessing on their hearts for their good report. God make me worthy of that dignity, and hasten the time, that I may set forth his Glory.

Careles accused  
to the Councell  
by certain backe  
friends in Co-  
ventry.

Pray for me, *dear heart*, I beseech you, and will all your company to do the same, and I will pray God for you all so long as I live. And now farewell in Christ, thou blessed of Gods own mouth, I will for a time take my leave, but not my last farewell. Blessed be the time that ever I came into the Kings Bench, to be joyned in

Note how com-  
fortable the  
Lord worketh in  
his prisoned  
Saints.

Jer. 15.

Matth. 7.

The circumspect  
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On happy be you, that you be now in the Scouring-house, for shortly you shall be set upon the Celestiall shelf as bright as Angels. Therefore, my dear bear, I will now according to your loving request, cast away all care, and rejoyce with you, and praise God for you, and pray for you day and night; yea, I will now, with Gods grace, sing Psalms of Praise and Thanksgiving with you: for now my Soul is turned to her old rest again, and hath taken a sweet nap in Christolap. I have cast my care upon the Lord, which careth for me, and will be careles according to my Name, in that respect which you would have me. I will leave out my unseemly additio as long as I live; for it can take no place where true faith and hope

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John Carleas  
drunken with  
joy of the Spirit.

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by certain back  
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Saints.

## Mr. Bradfords Letter to Careles.

love and fellowship with such dear Children of the Lord. My good Brother *Bradford* shall not be dead whiles you be alive: for verily the spirit of him doth rest on you in most ample wise. Your Letters of comfort unto me in each point do agree, as though the one were a copy of the other. He hath planted in me, and you do water, the Lord give good increase. My dear Brethren and fellow-prisoners here, have them humbly and heartily commended unto you, and your company, mourning for your misery, but yet rejoicing for your plenteous Consolation and comfort in Christ. We are all chearful and merry under our Crosse, and do lack no necessities, Praised be God for his Providence and great mercy towards us for evermore. Amen.

## Mr. Bradfords Letter to Careles.

**A**lmighty God our dear Father, through and for the Merits of his dearly beloved Son Jesus Christ, be merciful unto us, pardon us our offences, and under the wings of his Mercy protect us from all evil, from henceforth and for ever. Amen.

Dear Brother Careles, I heartily pray you to pray to God for me, for the pardon of my manifold sins, and most grievous offences, which need none other demonstration unto you then this, namely, That I have behaved my self so negligently in answering your godly triple Letters, which are three Witnesses against me. God lay not them, nor none other thing to my charge to Condemnation, though to Correction: Not my will, but his will be done. Concerning your request of Absolution (my dearest Brother) what shall I say, but even as truth is, That the Lord of all Mercy, and Father of all Comfort, through the Merits and Mediation of his dear Son, thy only Lord and Saviour, hath clearly remitted and pardoned all thy offences whatsoever they be, that ever hitherto thou hast committed against his Majesty: and therefore he hath given to thee, as to his Child (dear Brother John Careles) in token that thy sins are pardoned; He (I say) hath given unto thee a penitent and believing heart; that is, a heart which disveth to repent and believe: For such an one is taken of him (he accepting the will for the deed) for a penitent and believing heart indeed.

Where



Wherefore (my good Brother) be merry, glad, and of good cheer, for the Lord hath taken away thy sins; thou shalt not dye. Go thy wayes, the Lord hath put away thy sins. The East is not so farre from the West, as the Lord now hath put thy sins from thee. Look how the Heavens be in comparison of the Earth, so farre hath his Mercy prevailed toward thee his dear Childe, John Careles, through Christ the Beloved. Say therefore with David, Praise the Lord, O my Soul, and all that is within me praise his holy Name: for he hath forgiven thee all thy sins, as truly he hath. And hercof I desire to be a Witness. God make me worthy to hear from you the like true Message for my self. Mine own dearly Beloved, you have great cause to thank God most heartily, that hath given you such Repentance and Faith: The Lord increase the same in you, and me a most miserable wretch, whose heart is harder then the Adamant stone, or else I could not thus long have stayed from writing unto you. If I live, and may, I purpose and promise you to make amends. Pray for me, my most dear Brother, I heartily beseech you, and forgive me my long silence. God our Father be witness for ever. Amen.

Yours in the Lord,  
John Bradford.

John Careles his Letter to Mr. Bradford.

THE Peace of God in Jesus Christ, the Eternal Comfort of his sweet Spirit, which hath surely sealed you unto Eternal Salvation, be with you, and strengthen you in your joyful journey towards the Celestial Jerusalem (my dear Friend, and most faithful Brother Mr. Bradford) to the setting forth of Gods glory, and to your eternal joy in Christ. Amen.

Ever since that good Mr. Philpot shewed me your last Letter (my dear heart in the Lord) I have continued in great heaviness and perplexity; not for any hurt or discommodity that I can perceive coming towards you, unto whom doubtless Death is made life and great felicity: but for the great loss that Gods Church here in England shall sustain; by the taking away of so godly, worthy, and necessary

A sweet Letter of John Careles to Mr. Bradford, a little before his Martyrdom.

He mourneth for the loss and lack of Mr. Bradford in the Church.

necessary an instrument, as the Lord hath made you to be. Oh that my life, and a thousand such wretched lives moe, might go for yours! Oh why doth God suffer me, and such other Caterpillers to live, that can do nothing but consume the Alms of the Church, and take away you so worthy a Workman and Labourer in the Lords Vineyard? But woe be to our sins and great unthankfulness, which is the greatest cause of the taking away of such worthy instruments of God, as should set forth his Glory, and instruct his People. If we had been thankful unto God for the good Ministers of his Word, we had not been so soon deprived both of it and them. The Lord forgive our great ingratitude and sins, and give us true Repentance and Faith, and hold his hand of Mercy over us for his dear Son Christs sake. Take not away all thy true Preachers forth of this Realm (O Lord) but leave us a Seed, lest *Engl. na* be made like unto *Sodom* and *Gomorrah*, when thy true *Lots* be gone.

He rejoyceth for  
the honour of  
Mr. Bradfords  
Martyrdome.

But what go I about to mingle your mirth with my mourning, and your just joy with my deserved sorrow? If I loved you indeed, as I have pretended, I should surely rejoyce with you most heartily, and praise God on your behalf from the very bottom of my heart: I should praise God day and night for your excellent Election in and through his great Mercy and should give him most humble thanks for your Vocation by his Gospel, and your true Knowledge in the same: I should earnestly praise him for your sweet justification, whereof you are most certain by Gods Grace and Spirit; and should instantly pray unto him for your Glorification, which shall shortly ensue: I should rejoyce and be glad to see you dignified by the Crown of Martyrdome and to be appointed to that honour, to testifie his Truth, and to Seal it with your Blood: I should highly extoll the Lord, who hath given you a glorious victory over all your enemies, visible and invisible, and hath given you Grace and Strength to finish the Tower that you have begun to build. Finally, if I loved you, I should most heartily rejoyce and be glad to see you delivered from this body of sin, and vile prison of the Flesh, and brought into that heavenly Tabernacle, where you shall be safely kept, and never offend him more.

This and much more should I do, if I had a good heart towards  
God,

God, or you his dear childe. But (alas) I am an hypocrite, and do seek nothing but mine own commodity. I would have Gods everlasting Providence give place to my peevish will and purpose, although it were to the hindrance of his glory, and your sweet commodity. God forgive me my horrible ingratitude, sins, and offences against him; and good Brother, do you forgive me my great negligence and unthankfulness towards you, and henceforth I promise you I will put my will to Gods will, and pray that the same may be fulfilled in you, so long as you be on this earth: and when you are taken hence, I will most heartily praise the Lord for you, so long as I have my being in this world. Ah my dear heart, now I must take my leave of you, and as I think, my *Ultimum Vale* in this life, but in the life to come I am right well assured we shall merrily meet together, and that shortly, I trust. And in taking of my leave of you (*my dear heart in the Lord*) I shall desire you faithfully to remember all the sweet messages that the Lord our good God, and most dear loving Father hath sent you by me his most unworthy Servant, which as they are most true, so shall they be most truly accomplished upon you eternally: and for the more assurance and certificate thereof to your godly Conscience, he hath commanded me to repeat the same unto you again in his own Name and Word.

John Careles taketh his leave of M. Bradford

Therefore now give ear, and faithful credence. Hearken, O ye Heavens, and thou earth give ear, and bear me witness at the great Day, that I do here faithfully and truly the Lords message unto his dear Servant, his singularly beloved and elect Childe *John Bradford*. *John Bradford* thou man so specially beloved of God, I pronounce and testify unto thee in the Word and Name of the Lord Jehovah, that all thy sins whatsoever they be, be they never so many, so grievous, or so great, be fully and freely pardoned, released and forgiven thee, by the mercy of God in Jesus Christ thine only Lord and sweet Saviour, in whom thou dost undoubtedly believe. Christ hath cleansed thee with his Blood, and clothed thee with his Righteousness, and hath made thee in the sight of God his Father, without spot or wrinkle: so that when the time doth his appointed office, thou shalt be received (as a sweet burnt Sacrifice) into

Testimony of Gods Spirit.

John Careles doth Gods message to M. Bradford.

Power and promise of the keyes of the Gospel.

## Careles his Letter to his Wife.

Heaven, where thou shalt joyfully remain in Gods presence for ever, as the true inheriter of his everlasting Kingdome, unto the which thou wast undoubtedly predestinate and ordained by the Lords infallible purpose and decree, before the foundation of the World was laid. And that is most true that I have said, I call the whole Trinity, the Almighty and Eternal Majesty of God the Father, the Son, and the Holy Ghost to my Record at this present: whom I humbly beseech to confirm and stablish in thee the true and lively feeling of the same. *Amen. Selah.*

Now with a merry heart and a joyfull spirit, something mixed with lawful tears, I take my farewell of you, mine own dear Brother in the Lord: who send us shortly a merry meeting in his Kingdome, that we may both sing praises together unto him with his holy Angels and blessed Spirits for ever and ever. Farewel thou blessed of the Lord, farewell in Christ: depart unto thy rest in the Lord; and pray for me for Gods sake.

As I had made an end of this simple Letter, I heard some comfort both of good Mr. Philpots Servant and yours, but (alas) I do scarcely believe them. Well, I will hope in God, and pray all night that God would send me some comfort to morrow; and if the Lord give you sparing to morrow, let me hear four words of comfort from you, for Gods sake. The Blessing of God be with you now and for ever. *Amen.*

*Yours for ever in the Lord Jesus, John Careles  
living in Hope against Hope.*

## John Careles his Letter to his Wife.

**A**S by the great mercy of God, at the time of his good will and providence appointed, (my dearly beloved Wife) you and I were joyned together in the holy and Christian state of godly Matrimony, as well to our great joy and comfort in Christ, as also to the increase of his blessed Church and faithfull Congregation, by having lawfull Children in and by the same, with the which God of his mercy hath blessed me,

praised



Caroles his Letter to his Wife.

19

praised be his Name therefore: Even so now by his mercifull will and Divine Ordinance, the time is come (so farre as I can perceiue) wherein he will, for his glory, and our eternall comfort, dissolve the same, and separate us asunder again for a time. Wherefore I thought it good, yea and my bounden duty, by this simple Letter to provoke, stir, and admonish you to behaue your self in all your doings, sayings and thoughts, most thankesfully unto our good God for the same. And therefore (my dear Wife) as you have heartily rejoyced in the Lord, and oftentimes given God thanks for his goodness, in bringing us together in his holy Ordinance: Even so now I desire you, when this time of our separation shall come, to rejoyce with me in the Lord, and to give him most hearty thanks, that he hath (to his glory, and our endless commodity) separated us again for a little time, and hath mercifully taken me unto himselfe forth of this miserable world, into his Celestiall Kingdome; believing and hoping also assuredly, that God of his goodness, for his Son Christs sake, will shortly bring you and your dear children thither to me, that we may most joyfully together sing Praises unto his glorious Name for ever. And yet once again I desire you for the love of God, and as ever you loved me, to rejoyce with me, and to give God continuall thanks for doing his most mercifull will upon me.

Here is a true mark of a faithful Christian, forsaking wife & children for Christs sake.

I bear say, that you do oftentimes use to repeat this godly saying, The Lords will be fulfilled. Doubtless it rejoyceth my poor heart to hear that report of you; and for the Lords sake use that godly prayer continually, and teach your Children and Family to say the same day and night: and not onely say it with your tongues, but also with your heart and minde, and joyfully to submit your will to Gods will in very deed; knowing and believing assuredly, that nothing shall come to you or any of yours, otherwise then it shall be his Almighty and Fatherly good will and pleasure, and for your eternall comfort and commodity. Which thing to be most true and certain, Christ testifieth in his holy Gospel, saying, Are not two little Sparrows sold for a farthing? and yet not one of them shall perish without the will of your heavenly Father. And he concludeth, saying, Fear not ye therefore, for ye are better then many Sparrows. As though he should have said, If God have such a respect and care for a poor Sparrow, which is not worth one farthing, that it shall not be taken in the Lime-twig, Net, or Pit-fall,

True obedience of a faithful woman.

Matth. 10;

## Careles his Letter to his Wife.

unwill it be his good will and pleasure; you may be well assured, that not one of you (whom he so dearly loveth, that he hath given his only dear Son for you) shall perish, or depart forth of this miserable life, without his Almighty good will and pleasure.

Therefore, dear Wife, put your trust and confidence wholly and only in him, and ever pray that his will be fulfilled, and not yours, except it be agreeing to his will: the which I pray God it may ever be. Amen. And as for worldly things take you no care, but be you well assured the Lord your dear God and Father will not see you nor yours lack, if you continue in his love and childly fear, and keep a clear Conscience from all kind of Idolatry, Superstition, and Wickedness, as my trust is that you will do, although it be with the loss and danger of this temporal life. And good Margaret, Fear not them that can but kill the body, (and yet can they not do that, until God give them leave) but fear to displease him that can kill both body and Soul, and cast them into hell fire. Let not the remembrance of your Children keep you from God: The Lord himself will be a Father and a Mother, better then ever you or I could have been unto them. He himself will do all things necessary for them, yea as much as rock the Cradle, if need be. He hath given his holy Angels charge over them, therefore commit them unto him. But if you may live with a clear Conscience (for else I would not have you to live) and see the bringing up of your Children your self, look that you nurture them in the fear of God, and keep them farre from Idolatry, Superstition, and all other kinde of Wickedness: and for Gods sake help them to some Learning, if it be possible, that they may increase in virtue and godly knowledge, which shall be a better Dowry to marry them withall, then any worldly substance: and when they be come to age, provide them such Husbands as fear God, and love his holy Word. I charge you take heed that you match them with no Papists: and if you live and marry again your self, (which thing I would wish you to do, if need requirre, or else not): good Wife take heed how you bestow your self, that you and my poor Children be not compelled to wickedness. But if you shall be able well to live Gods true Widow, I would counsel you so to live still, for the more quietness of your self and your poor Children. Take heed, Margaret, and play the wise womans part: you have warning by others, if you will take an example. And thus I commit you and

God counsel  
given to his wife

Care of children  
to be cast upon  
Lord.

The mothers  
duty in bringing  
up her children.

my sweet Children unto Gods most mercifull defence. The Blessing of God be with you, and God send us a merry meeting together in Heaven. Farewell in Christ: farewell mine own dear hearts all. Pray, pray.

To my most dear and faithful Brethren in Newgate, Condemned to dye for the Testimony of Gods everlasting Truth.

**T**He everlasting peace of God in Jesus Christ, the continual joy, strength and comfort of his most pure, holy, and mighty Spirit, with the encrease of Faith, and lively feeling of his Eternal Mercy be with you, my most dear and faithful loving Brother Tyms, and with all the rest of my dear hearts in the Lord, your faithful Fellow-souldiers, and most constant Companions in Bonds, yea, of men condemned most cruelly for the sincere Testimony of Gods everlasting Truth, to the full finishing of that good work, which he hath so graciously begun in you all, that the same may be to his glory, the commodity of his poor afflicted Church, and to your everlasting comfort in him. Amen.

Al my most sweet and loving Brethren, and dearest hearts in the Lord, what shall I say, or how shall I write unto you in the least point or part, to utter the great joy that my poor heart hath received in God, through the most godly example of your Christian Constancy, and sincere Confession of Christs Verity? truly my tongue cannot declare, nor my pen express the abundance of spiritual mirth and gladness, that my minde and inward man hath felt, ever since I heard of your hearty boldness, and modest behaviour before that bloody Butcher, in the time of all your crafty Examinations, especially at your cruel Condemnation in their cursed Confessory place. Blessed be God the Father of all mercy, and praised be his Name, for that he hath so graciously performed upon you his dear darlings, his most sweet and comfortable promises, in not only giving you the continual ayd, strength and comfort of his holy and mighty Spirit, to the faithful confession of his Christ, for whose cause (O most happy men) ye are condemned to dye: but also in giving you such a mouth and wisdom, as all your wicked

Example of true love and charity among the Martyrs.

The Enemies not  
able to withstand  
the w sedome of  
God in his Saints  
but compelled  
to bid them  
hold their peace.

Enemies were not able to resist, but were faine to cry, *Peace, peace,* and not suffer you to speak. As truly as God liveth (my dear Brethren) this is not only unto you a most evident probation that God is on our side, and a sure certainty of your everlasting Salvation in him; but also to your cruel Adversaries (or rather Gods cursed Enemies) a plain demonstration of their just eternal woe and damnation, which they shall be full sure shortly to feel, when ye shall full sweetly possess the place of felicity and pleasure prepared for you from the beginning.

Therefore (my dearly beloved) cease not so long as ye be in this life, to praise the Lord with a lusty courage, for that of his great mercy and infinite goodness, he hath vouched you worthy this great dignity, to suffer for his sake, not onely the loss of goods, Wife and Children, long imprisonment, and cruel oppression, &c. but also the very deprivation of this mortal life, with the dissolution of your bodies in the fire. The which in the greatest promotion that God can bring you or any other unto in this vale of misery; yea, so great an honour, as the highest Angel in Heaven is not permitted to have: and yet hath the Lord (for his dear Son Christs sake) reputed you worthy of the same, yea and that before me and many other which have both long looked and longed for the same.

John Careles  
longeth to dye a  
Martyr in the  
Gospels cause.

Ecclesi. 7.

Ah my most dear Brother *Tym*, whose time resteth altogether in the hands of the Lord, in a full happy time camest thou into this troublesome world, but in a much more blessed hour shalt thou depart forth of the same: so that the sweet saying of *Solomon*, or rather of the Holy-ghost, shall be full well verified upon thee, yea and all thy faithful fellows; *Better is the day of death* (saith he) *then the day of birth.* This saying cannot be verified upon every man, but upon thee my dear Brother, and such as thou art, whose death is most precious before God, and full dear shall your blood be in his sight. Blessed be God for thee, my dear Brother *Tym*, and blessed be God again that ever I knew thee, for in a most happy time I came first into thy company. Pray for me, dear Brother, pray for me, that God will once vouch me worthy of that great dignity whereunto he hath now brought you.

Ah



Ah my loving Brother *Drake*, whose Soul draweth now nigh unto God, of whom you have received the same,, full glad may you be that ever God gave you a life to leave for his sake: full well will he restore it to you again in a thousand fold more glorious wife. Praise God, good Brother, as you have great cause, and pray for me, I beseech you, which am so much unworthy (so great are my sins) of that great dignity wherunto the Lord hath called you, and the rest of your godly Brethren; whom I beseech you to comfort in the Lord, as you can full well: praised be God for his gifts, which you have heartily applied to the setting forth of his glory, and the commodity of his poor afflicted Church. Which thing shall surely redound to your everlasting joy and comfort, as you shall most effectually feel or ever it be long, though the wicked of the World judge far otherwise.

Ah mine own Hearts, and most dearly beloved Brethren, *Cavill*, *Ambrose*, and both the *Spurges*, Blessed be the Lord on your behalf, and praised be his Name, which hath given you such a glorious victory. Full valiant have you shewed your selves in the Lords fight, and full faithfully in your painful service. Faint not, but go on forward as you have most godly begun, for great shall your reward be at the end of this your travel. Ah my good faithful Brethren all, what shall I say, or what shall I write unto you, but even the same that good *Elizabeth* did say to her godly kinswoman *Mary*, the blessed Mother of Christ, *Happy art thou* (quoth that good woman) *which hast believed; for all things which the Lord hath spoken to thee shall be fulfilled.* So I say to you (my dear hearts in the Lord) happy are ye all, yea thrice happy shall ye be for evermore, because ye have stedfastly believed the most sweet Promises which God the Father hath made unto you with his own mouth, in that he hath promised you (which are the faithful seed of the believing *Abraham*) that ye shall be blessed ever world without end. The Promises of God your sweet Father, as ye do believe, so do ye bear record that God is true. The testimony whereof ye have worthily born to the world, and shortly will full surely Seal the same with your Blood, yea even to morrow, I do understand. Oh constant Christians! Oh valiant Souldiers of the high Captain *Jesus Christ*,

Luke 1.

He encourageth  
Gods Martyrs  
unto their death

Christ, who for your sake hath conquered the Devil, Death, Sin and Hell, and hath given you full victory over them for evermore! Oh worthy Witnesses, and most glorious Martyrs, whose invincible Faith hath overcome that proud, sturdy, bragging Prince of the World, and all his wicked Army: over whom ye shall shortly triumph for evermore. Ah my sweet hearts, the everlasting treasures are full surely laid up for you in Heaven. The immerceffible and most glorious Crown of Victory is already made and prepared for you, to be shortly clapt upon all your happy heads. The holy Angels of your heavenly Father are already appointed to conduct your sweet Souls into *Abrabams* bosome: All the heavenly Host rejoyceth already, for that they shall shortly receive you with joy and felicity into their blessed Fellowship. *Selah.*

Rejoyce with double joy, and be glad my dear Brethren, for doubtless ye have more cause then can be expressed. But (alas) I that for my sins am left behinde, may lye and lament with the holy *Psalm. 119.* Prophet, saying, *Woe is me, that the dayes of my joyfull rest are prolonged.* Ah cursed Satan, which hath caused me so sore to offend my most dear loving Father, whereby my exile and banishment is so much prolonged! Oh Christ my Advocate, pacifie thy Fathers wrath, which I have justly deserved, that he may take me home to him in his sweet mercy! Oh that I might now come home unto thee with my blessed Brethren! Well, thy will (O Lord) be effectually fulfilled, for it is onely good, and turneth all things to the best, for such as thou in thy mercies hast chosen.

And now farewell my dear Hearts, most happy in the Lord: I trust in my good God yet shortly to see you in the Celestial City, whereof undoubredly the Lord hath already made you free Citizens. Though ye be yet with us for a little time, your very home is in Heaven, where your treasure doth remain with your sweet Lord and Redeemer Jesus Christ, whose calling you have heard with the ears of your hearts, and therefore you shall never come into judgement, but pass from death to life. Your sins shall never be remembered, be they never so many, so grievous or so great; for your Saviour hath cast them all into the bottom of the Sea: he hath removed them *Psalm. 103.* from you as far as the East is from the West; and his mercy hath much

Triumph of  
Martyrs.

Gen. 3.

much more prevailed over you, then is distance between Heaven and Earth: and hath given you for an everlasting possession of the same, all his Holyness, Righteousness, and Justification, yea and the Holy Ghost into your hearts, wherewith ye are surely sealed unto the day of Redemption, to certifie you of your eternal Election, and that ye are his true Adopted Sons, whereby ye may boldly cry unto God, *Abba, dear Father*, for evermore: so that now no creature in Heaven, Earth nor Hell shall be able to accuse you before the throne of the Heavenly King. Satan is now cast out from you: he himself *is judged, and hath no part in you*; he will once more bite you by the heel, and then he hath done, for at that time you shall squeeze his head through your own good Christ: and so have you final victory for evermore. In joyful triumph whereof ye shall sweetly ascend into the place of eternal rest, whether your eldest Brother Christ is gone before you, to take possession for you, and to prepare your place under the holy Altar, with *Cranmer, Latimer, Ridley, Rogers, Hooper, Saunders, Farrar, Taylor, Bradford, Philpot*, with many other, who will be full glad of your coming, to see six more of their appointed number, that their blood may so much the sooner be revenged on them that dwell on the Earth.

Thus I make an end, committing you all to Gods most merciful defence, whose quarrel ye have defended, whose cause ye have promoted, whose glory ye have set forth, and whose name ye have constantly confessed. Farewel for a while, my dear hearts in the Lord, I will make as much hast after you as I may. All our dear Brethren salute you. They Pray for you, and praise God for you continually. *Blessed be the dead that dye in the Lord, for they rest from their Labours, saith the Holy Ghost, and their works follow them.*

Apoc. ix.

Your own John Careles, a most unprofitable  
Servant of the Lord. *Pray, pray, pray.*

To Mr. Green, Mr. Whittel, and certain other Prisoners  
in Newgate, Condemned and ready to be burnt for the Testi-  
mony of the Lord Jesus.

Another Letter  
of John Careles  
wherein he doth  
animate Green,  
Whittel, and the  
rest of that com-  
pany unto their  
Martyrdome.

**T**He everlasting peace in Jesus Christ, the continual comfort of his most pure and holy Spirit, be with you my most dear and faithful Brethren and Sisters of *Newgate*, the Lords appointed Sheep unto the slaughter, to the good performance of the great and notable work of the Lord, which he hath so graciously begun in you all; that the same may redound to the setting forth of his Glory, and to the commodity of his Church, and to your own everlasting comfort in him. *So be it.*

Oh my dear hearts, and most faithful Brethren and Sisters in the Lord, what high lauds and praise, yea what humble and continual thanks am I bound to give to God our Father for you and on your most happy behalf, who so mightily hath magnified himself in you thus far forth, in giving you his holy and mighty Spirit, to the constant confessing of Christs verity, even to the cruel Condemnation, and I doubt not but he will do the same to the death. Oh happy and blessed are you that ever you were born, that the Lord will vouch you worthy of this great dignity, to dye for his sake. Doubtless it is the greatest honour that God can give you in this life. Yea, if they be so blessed of God that dye in the Lord, as the Holy Ghost saith they be; how much more blessed and happy then are you, that dye not onely in the Lord, but also for the Lord. Oh that it were the good will of God, that the good hour were now come, that I might go with you! ah that my sins made me not unworthy of such an excellent dignity!

Be thankful dear hearts, be thankful, and rejoyce in the Lord; for mighty is his mercy towards you, and great is your reward in Heaven, the which you like faithful persons have plucked to you with a godly violence of an invincible Faith. Oh worthy warriors of the most high captain! Oh constant Confessors of the everlasting verity! how glorious a Crown of victory shall you shortly receive, which is prepared for all such as do continue to the end.

Oh

Apoc. 11.

To dye in the  
Lord: and for  
the Lord.



Oh you sweet Saints of the Lord, how precious shall your death be in his sight? Oh how dear are your Souls to your Redeemer, in whose hands they shall most joyfully rest, and the pains of death shall never touch you? Oh how blessed shall you be, when Christ shall appear, at the which time you shall receive your bodies again full of Immortality? Oh how joyful shall you be when Christ, according to his promise shall knowledge you before his Father and his holy Angels, as you have most constantly confessed him to be your Lord and onely Saviour before men?

Oh blessed *Green*, thou meek and loving Lamb of the Lord, how happy art thou to be appointed to dye for his sake? A full dainty dish art thou for the Lords own tooth, Fresh and Green shalt thou be in the house of the Lord, and thy fruits shall never wither nor decay. Although thou go here forth sowing thy good fruits with Tears, the time shall come that thou shalt reap with joy and gladness the fruits of everlasting life, and that without ceasing. Be merry therefore, and fear not, for it is thy Fathers will to give thee a Kingdom, whereunto he hath chosen thee before the foundations of the World were laid.

Luk. 12.

Oh happy Minister, thou man of God, how glad mayest thou be of Gods gracious favour, which hath prevented thee in the day of thy tryal? Oh happy *Peter*, whose part thou hast well played; therefore thy reward and portion shall be like unto his. Now hast thou good experience of mans infirmity, but much more proof and taste, yea sense and feeling of Gods abundant bottomless mercy. Although *Satan* desired to sift thee, yet Christ thy good Captain, prayed that thy Faith should not fail. Gods strength is made perfect by thy weakness, and his grace is sufficient for thee his dear Child. Thine Example did so incourage and strengthen thy poor Brethren, that God is every way glorified by thee, and shortly will he glorifie thee with himself, with that glory which he hath prepared for thee his Elect darling before the World was made. Therefore rejoyce and be glad, for thou hast good occasion, in finding such favour in his sight.

Luk. 22.

This is most true (oh my other Brethren, whom I do not know, neither have I heard much of you) happy are you that ever you

Apoc. 19.

were born, and blessed be our God which hath given you such Victory over the bloody Beast. Shortly shall you be clothed in large white garments, and fine rayness of Righteousness, and so shall you follow the Lamb on Mount Sion with new Songs of Mirth and Melody, for your delivery forth of Satans Power and tyranny. God for evermore be blessed for you, and strengthen you to the end, as I doubt not but he will: for he never failed them that put their trust in him.

Mat. 25.

Oh my dear and faithful sister *Joane Warner*, what shall I say to thee? Thy tryal hath been great; thy Victory in Christ hath been notable, thou hast overcome many a sharp shower and storm: shortly shalt thou arrive at the Haven of quiet rest, and receive a reward due to a constant Martyr. Thou shalt go home to thy Heavenly Father, and possess for ever the inheritance which Christ hath purchased for thee, where thy earthly Parents be, still looking for thee, which have triumphed over Antichrist most victoriously. Oh blessed Parents of happy Children, which have shewed such an example, as the like hath been seldome seen. I salute thee dear Sister of like constant minde; whose constant example is worthy of continual memory. Praised be God for you mine own sweet sisters, which hath made you to play such wise Virgins parts. He hath plentifully poured the oyle of his Spirit into the Lamps of your Faith, so that the light hereof shall never be extinct. You shall enter with your Bridegroom into everlasting joy, whereunto you were chosen in him from the beginning.

John 5.

Oh my dear Brethren and sisters, you blessed Saints of the Lord, how much and how deeply am I bound to praise God for you both day and night? Pray, pray for me (my dear hearts) for the tender mercy of God, that I may be made worthy to follow your trace. Oh that I had run the race of my life as far as you have done yours, and were as nigh my journey's end as you be unto yours. But alas, I lye like the lame man at the Pooles side by *Solomons Porch*, and every man goeth into the place of health before me: But God will appoint me one, one day to put me in. I trust my Lord of *London's* Colehouse is empty, and all his Officers idle: therefore they must shortly fetch more sheep to the shambles; for

he is the common slaughter-slave of all *England*. But happy are you that are passed through the Pikes, and delivered out of his hands, and from all the Angels of the Darknes of this World, which long tempted you in the Wilderness of the same: but now shall the Angels of God come and minister unto you, for they are your Servants to hold you up in their hands, that you shall not hurt your foot, no nor one hair of your head shall perish. They shall carry you up to heaven in a fiery Chariot, though you leave your Mantle behinde you for a time, till God restore the same to you again in a more ample and glorious sort.

B. Bonner called  
the slaughter  
slave of *England*

Psalm 60.  
2 King 2.

Thus in haste, (as it doth appear,) I am constrained to make an end, committing you all to Gods most merciful defence; who ever have you in his blessed keeping; desiring you all to remember me in your godly and faithful Prayers, as I will not forget you in mine, by Gods grace. The blessing of God be with you all, my dear Brethren and sisters. All our Brethren and fellow-prisoners here have them most heartily commended unto you, and pray for you without ceasing. God send us a merry meeting in his Kingdome.  
*Amen.*

By your Brother and unfeigned lover, *John Careles*  
Prisoner, abiding his most merciful will and  
pleasure. *Pray, pray, pray.*

---

*Tomys faithful and loving Brother, W. Tyms, Prisoner in Newgate.*

**T**He Everlasting peace of God in Iesus Christ, with the continuall joy, comfort and strength of his sweet Spirit be multiplied, and daily more and more increased in your good heart (my most faithful and dear Brother *Tyms*,) to the full quieting of your Conscience, and beating back of all the fiery darts of the wicked, that you may shortly receive the glorious Crown of Victory, and in the time triumph over all your Enemies for evermore. *Amen.*

I cannot express the exceeding great joy and consolation of my poor heart, considering the marvellous works of God most graciously wrought upon you, not onely in proving you, and trying

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your Faith by his great and huge Crosses both inwardly and outwardly, but also in giving you so great Consolation and Constancy in the midst of the same. Faithful is God, and true of his Promises, who hath said, *That he will never suffer his chosen children to be tempted above their strength, but in the midst of their temptation will make an out-scape for them,* by such means as may make to his glory and their everlasting consolation. My dear heart, great cause have you to be of good comfort, for I see in you as lively a token of Gods everlasting love and favour in Jesus Christ, as ever I perceived in any man: in respect whereof I do even with my heart love, honour and reverence you, beseeching God for his glorious Name sake, in the Bowels and Blood of our Lord and only Saviour Jesus Christ, to finish his good work in you, as I doubt not but he will do, according to his infallible Promises: yea, I am well assured thereof, forasmuch as you have so effectually received his holy Spirit into your heart, as a pledg and sure Seal of your eternal Redemption, and a Testimony of your Adoption in Christ Jesus. For which cause Satan so sore envieth you, that he hath now bent all his fierce Ordinance against you, thinking thereby utterly to destroy the invincible Fort of your Faith, founded most firmly upon the unmoveable Rock CHRIST, against the which, the Devil, Sin, nor yet Hell gates shall never prevail. *Selah.*

Therefore, mine own Bowels in the Lord, be not discomforted for this your Conflict, which doubtless shall greatly increase your Crown of Glory, Triumph and Victory: but take a good heart unto you, and buckle boldly with Satan, both in himself and in his subtile Members. It is the very divine Ordinance of God, that all his regenerate Children shall be tempted, proved and tried: as we see by the Example of our Saviour Christ, who as soon as he was Baptized was straightwayes led of the Holy Ghost into the Wilderness, there to be tempted of the Devil. But there got he such a glorious victory over Satan, that he could never since finally prevail against any of his poor Members, but in every assault that he maketh either inwardly or outwardly, he getteth a foyle, and taketh shame: so that now he rageth with all the spite possible, specially because

because he knoweth his time is but short. St. James testifieth that he is but a very Coward, that will soon flie, if he be faithfully resisted. And as for his tempting Tools, the Lord hath made them manifest unto us, so that he cannot deceive us, though he assault us; for as St. Paul saith, *his very thoughts are not unknown unto us*, as it doth in you largely appear, praised be the Lords Name therefore.

James 4:

Satans tempting tools. 2 Cor. 2.

You see, dear Brother, that now to molest you and such as you are, that be even passing from this Vale of Misery, he hath but two wayes, or two pieces of Ordnance to shoot at you, with the which he cannot hurt you, because you have two bulwarks to defend you. The first of these terrible Guns that Satan hath shot at you, is the very same that he continually shooteth at me, that is to say, *Fear and Infidelity*; for the ugly somness of death, and horreur of my sins, which be so many, grievous and great: but this Peller is easily put away with the surer shield of Faith in the most precious death and bloodshedding of our dear Lord and onely Saviour Jesus Christ, whom the Father hath given unto us wholly to be ours for evermore, and with him hath given us all things, as Paul saith: So that though we be never so great sinners, yet Christ is made unto us Holyness, Righteousness, and justification. He hath clothed us with all his Merits, Mercies and most sweet sufferings, and hath taken unto him all our misery, wretchedness, sin and infirmity. So that if any should now be condemned for the same, it must needs be Jesus Christ, which hath taken them upon him. But indeed he hath made satisfaction for them to the uttermost jot; so that for his sake they shall never be imputed to us, if they were a Thousand times so many more as they be. This do you most effectually feel and know, dear Brother, a great deal better then I can tell you, blessed be God therefore.

Two principal pellets of Satan whereby he assaulteth Gods Servants.  
1. Fear of sin and death, and Infidelity of Gods promises. Remedy against Fear and Infidelity.

And now Satan, seeing he cannot prevail with his boisterous Battery against this Bulwark of Faith, which doth so quench all his fiery darts, that they can do you no harm, but rather do you good service, to cast you down under the mighty hand of God, that he may take you up by his onely grace and power, and so you may render him all the glory by Jesus Christ (which thing the Enemy cannot abide in no wise) therefore he shooteth off his other Piece

The second pellet of Satan is confidence and trust in our own good works.

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Remedy against  
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let.

Isay. 64.

Satan overcome  
in Gods Saints.

most pestilent, to provoke you to put some part of your trust and confidence in your self, and in your own holiness and righteousness, that you might that way rob God of his glory, Christ of his honour and dignity of his death. But blessed be the Lord God, you have also a full strong Bulwark to beat back this pestiferous Pellet also, even the pure Law of God, which proveth the best of us all damnable sinners in the sight of God, if he would enter into judgement with us according to the severity of the same, and that even our best works are polluted and defiled in such sort, as the Prophet describeth them. With which manner of speaking, our free-will Pharisees are much offended, for it fellerh all mans Righteousness to the ground, (I had like to have said, to the bottom of Hell) and extolleth onely the Righteousness of Jesus Christ, which is allowed before God, and is freely given to all those that firmly believe, as blessed be God you do.

Ah my good brother *Tymes*, Satan hath put his hand in a wrong box when he beginneth to tempt you, either to Vain-glory or mistrust: for you are an old beaten souldier, and have had good experience of these manner of Temptations, both by your self and other, whom you know well were the beloved of God. Be of good chear therefore, dear heart, be of good chear, for now Satan hath wrought all his malice: he hath done all that he can, and hath shot off all his last Pieces, wherewith he had thought to have done most mischief; but now he seeth he cannot prevail, (the strong Tower of your Faith being so invincible) he will pluck up all his Tents, and get him to some other place to practise the like assaults: and then will the Angels of God come and minister unto you the most sweet and heavenly Consolations of the holy Ghost. To him therefore who is able to do exceeding abundantly above all that ever we can desire or think, I do most heartily commit you, with all therest of your Godly Prison-fellows, who comfort, strengthen, and defend you with his grace, & mighty operation of his holy Spirit, as he hath hitherto done, that you having a most glorious Victory over the subtile Serpent and all his wicked seed, may also receive the Crown of Glory and Immortality, prepared for you before the foundations of the World were laid, and is so surely kept for you

you in the hands of him who is infallible, that the Devil, Sin, Death or Hell shall never be able to deprive you of the same. The blessing of God be with you now and for evermore. Amen. Pray, pray, pray for me.

Your own for ever,

John Careles.

To my good Sister, Mrs. Cotton.

**T**He Peace of God in Jesus Christ, the eternall Comforts of his sweet Spirit, be with you my dear and faithfull Sister, to the full accomplishment of that good work which he hath most gracionsly begun in you, that the same may be effectnall to the setting forth of his glory, and to your everlasting Consolation in him. Amen.

My loving and faithfull Sister in the Lord, I thank you for all your loving kindness shewed unto me, but especially for your godly remembrance of me in your fervent and faithfull Prayers, and for your most godly and comfortable Letter, whereby you do not onely much increase my joy and comfort, but also put me in remembrance of my duty towards you.

Blessed be the Lord our God, which of his great mercy hath so beautified his Church in these dayes, that even unto many godly women he hath given most excellent gifts of knowledge and understanding of his Truth, so that they are not onely well able to inform their own Consciences in all things necessary to Salvation, but also most sweetly to comfort their sorrowfull Brethren and Sisters that sustain any trouble for the Testimony of Gods Truth; yea, and that which is more, even in the midst of their great Conflicts of Conscience. Of which most happy number of godly and virtuous women, my dear heart, you are one; and that of the chiefest, being plentifully enuend with the gifts of Gods most gracious Spirit, as it doth full well appear in your daily doings: God onely have the praise therefore.

Gods great gift  
in women.

Forasmuch then as God hath given you the gift to write, I shall most heartily desire you to let me hear from you sometimes, be it never so little, for truly I take great Comfort and Courage thereby, specially in

Note how God  
sometime giveth  
comfort by weaker  
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## Careles his Letter to T. V.

my poor Conscience, which is sore assaulted of subtiler Satan, and in a manner oppressed of my sin. Pray, dear Sister, that God may give me true, hearty, and earnest Repentance, and increase my Faith, for they are both the good gifts of God onely, and farre pass the reach of my power, to take at my pleasure.

Therefore, dear Sister, if you will help me to beg the same of our dear loving Father, I am sure that he both can and will give them me in his good time. And as for the fear of Death, or terrour of the Fire, I most heartily thank my good God I feel it not: onely it is mine own sins and unthankfulness which holdeth hard battel, and wageith strong warre against me, which onely goeth about to separate me from my good Captain Christ, that I should not enjoy his glorious victory; but God being on my side, (as I am sure he is) that cannot continually prevail against me. Though God for a time permit Satan to take his pleasure on me, as he did upon Job, yet I doubt not but in the end all shall turn to my profit, through the Merits of our Lord and Saviour Jesus Christ. To whose most mercifull defence I commit you, dear Sister, with all the rest of the Lords Elect. Farewell in Christ.

Your unfeignedly, John Careles.

Pray, pray, pray, pray.

## To my dear Brother, T. V.

**T**He everlasting peace of God in Jesus Christ, the continual Comforts of his most pure and holy Spirit, be with you my most dear friend and faithful Brother V. to the increase of your Faith, and comfort of your sorrowful Spirit, which is to the Father a sweet Sacrifice through Christ: for whose sake he will never despise your humble and contrite heart, but doth favourably accept the same, and will in most ample wise perform the desire thereof to his Glory, and your eternal Comfort in him.

In the mids of my manifold Crosses and Troubles, wherein I am constrained to flee unto God for refuge and succour by earnest and faithful Prayer, I cannot forget you (my dear heart in the Lord)

but



but esteeming your state for mine own, I do pour forth my complaint for y. u. as I do for my self, and rather more, as I think present need doth require, desiring most heartily to hear of the good success of the same in y. u. The Lord God for his mercy sake accomplish my desire as I doubt not but he will, when he seeth it good, and most to his glory, and to your comfort and commodity. O that I might once see you so merry in Christ, as you have just cause to be, that you might say with David, *Awake my glory, awake lute and harp, bring forth the psalterie with the merry song, that I might sing a new song of praise and thanksgiving unto the Lord, for the light of his favourable countenance, his help and deliverance.* Oh! that would refresh me as a most precious Oyle, and gladden my poor heart, which is assaulted with sorrow more wayes then one. I doubt not but the same shall by y. ur means receive much comfort, though for a time it doth mourn with you, that we may be made both glad together, yea and that with such gladness as shall continue for ever.

Psal. 57.

Psal. 45.

Comfort for a sick Conscience.

Mat. 9.

But in the mean space (I say) most happy are you, that so heartily mourn the absence of the Bridegroom. If you were not a wedding-childe you could never do it. Onely Christs true Disciples do mourn for his absence; therefore shall they doubtless rejoyce at his presence, which will be so much more joyful, by how much the absence is more sorrowful.

Psal. 42.

Therefore, my good Brother, take a good heart unto you, and be of good chear: Say with the Prophet David, *O my Soul, why art thou so heavy, and why art thou so disquieted within me? O put thy trust in God, for I will yet give him thanks for the help of his loving countenance, and because he is my God.* Read the 41 & 42 Psalm for your comfort, and consider that the holy King and Prophet, at the making and first saying of them, was even in the same case that you are now in; but he still comforted himself with the sweet promises of God: and so do you, my dear heart, for to you they do as well pertain, as they did to him, and as surely shall they be performed upon you, as they were upon him; for he is one God and dear Father unto you both and for his Mercy, Truth and Promise sake, he must needs make good unto you all that he hath said.

Gods love goeth not by our deservings, but by Faith in Jesus.

If his love toward you stood in respect of your own merit and worthiness

worthiness, you might well mourn, lament and complain; yea, you had good cause to doubt, fear and mistrust: but seeing he loveth you onely for and in Jesus Christ, who is your whole Holiness, Righteousness and Redemption, lay away all mourning, lamenting, and complaining; banish from you all fear, mistrust and infidelity, and know that as long as Christ doth continue Gods Son, so long must the love of the Father continue towards you immutable, and his good will unchangeable, and cannot be altered through any of your infirmities. For this is most true, that as long as the Cause of any thing doth last, so long must the Effect remain; but Christ is the whole Cause why the Father loveth you, and he also continueth for ever: Then must I needs conclude, that the love of the Father continueth towards you for ever, and ( as the Psalmist most joyfully so often singeth ) *His mercy endureth for ever and ever.*

Christ onely is  
the cause why  
his Father loveth us.

This is most true, mine own dear heart, although the Lord for a time hide it from your senses, that you might be the more earnest in Prayer to him for the feeling of it, and also the more thankfull for it when he doth give the lively taste of it, as doubtless he will do ere ever it be long; and then shall you be well able to comfort other in the same state that you are now in, with the same comfort wherewith you are and further shall be comforted of God.

Why God sometime hideth himself from us.

Therefore lift up your hands that are now a little fallen down, and stretch forth the weak knees of your troubled minde, which now mourneth with a godly mourning, and therefore shall it be full well comforted with that sweet peace of God which passeth all understanding, and you are sure already to enjoy the blessing that Christ gave unto the godly mourners of Sion upon the mount, at the first Sermon that he made. O happy *V.* in whose mourning company I had rather be, then in the house of mirth and banquetting of such as see not what cause they have to mourn and be sorry. But yet my good Brother, use a measure in this your godly mourning, and make not your faithful Friends too much sorry for you. Let the perswasions of such godly lovers as you do daily company withal, or rather the perswasions of the holy Ghost by them, move you to some godly mirth and rejoycing.

Measure ought to be in mourning.

Phil. 4. Consider that you are commanded by the mouth of Saint Paul thereto,

thereto Rejoyce in the Lord (saith he) and I say again Rejoyce. Mark how he doubleth the Sentence, that we may perceive it is a most earnest and necessary thing he requireth. Obey the Commandment of God in this behalf: wherein as you cannot but highly please him, so I assure you, you shall very much rejoyce my poor heart, and the hearts of other which pray for you with mourning tears, and make that cruel enemy Satan, and all your adversaries sorry, which will rejoyce and laugh to see you mourn. Oh my good Brother, let it manifestly appear that the Lord of his great mercy hath heard our faithful and hearty requests for you. Oh how would that rejoyce me in the mids of my troubles?

Example of  
Christian Char-  
ity and compassi-  
on towards his  
afflicted Brother

Therefore now to conclude, because the darkness constraineth me to make an end for this time, I say my dear and faithful Brother V. in respect of the great cause you have of your own part through Christ, and for the glory and honour of almighty God, the comfort, joy and rejoycing of your dear Brethren and Sisters in Christ, also your own duty by the Commandment of God, and last of all to vex, molest and grieve Satan withal, Rejoyce in the Lord, and be most heartily glad in him, who is wholly yours, and you are his, and shall be for evermore. *Selah.*

Farewel mine own Bowels in the Lord, and praise God with joyful lips and a merry heart, and pray for me his most unprofitable Servant, which have more cause, concerning my self, to lament then any one man living: but my good bridegroom is present, and biddeth me cast away my mourning garments, and therefore I must needs be merry with him; and so he biddeth you to be by my mouth, for he is present with you, although for sorrow you cannot know him, as *Mary Magdalen* could not in the garden, until he spake unto her. The Lord God speak these words of comfort in your heart, and open the eyes of your minde, that you may perfectly perceive and feel his blessed presence, and so rejoyce in the same for evermore. *Amen.* Comfort your heart in Christ, and cast your care upon him, for he careth for you.

Your Brother in the Lord, abiding his  
good pleasure, *John Careles.*

Careles his Letter to Augustine Bernher.

To my dear and faithful Brother, Augustine Bernher.

**T**He peace of God in Jesus Christ, the help, comfort and assistance of his eternal Spirit, be with you my dear and faithful Brother *Augustine*, and with all the rest of my good Brethren and Sisters of the houses of *Buxerly* and *Manceter*, (which mourneth for the misery of Gods People) to your everlasting Consolation in him. *Amer.*

Right glad I am to hear my dear and faithful Brother *Augustine* that God of his great mercy and infinite goodness, hath yet so graciously delivered and preserved you out of your enemies hands, beseeching Almighty God also, from the bottom of my heart, to be your continual defence unto the end. as hitherto he hath most graciously been, that you may live and dye both to Gods Glory, the commodity of his Church, and to the increase of your own everlasting joy and comfort in him.

Know you dear Brother, that I have received your Letter, for the which, I heartily thank you. Indeed I think it very short, although it seemeth something sharply to rebuke me in the beginning for the breach of my promise, in not writing to you of this long time. Well Brother, I am content to bear it with patience, considering that you are troubled otherwise (the Lord comfort you and all heavy hearts) neither will I spend Ink and Paper for my purgation in this point. God he knoweth whether I be so mindless of my promise, as it appeareth in your sight I am. Your request I will truly perform to the uttermost of my power, as gladly as any poor wretch shall do in the World, and I thank God I have done no less of long time. And as my poor Prayer shall be a handmaid to wait upon you which way soever you ride or go; so I beseech you that my simple counsel may take some place in you, in this time of your pilgrimage, which you pass in no small peril: God keep and preserve you for his Names sake. I do not disallow, but much praise and commend your hearty boldness in putting your self in prease, when any one of Gods People needeth your help in any point. But yet I would not have you thrust your self in danger, when

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when you can do them no good, or at least wise when they may well enough spare that good you would do them: for if you should then chance to be taken, you shall not onely be no comfort unto them, but also a great discomfort, adding sorrow unto their sorrow.

I do not perswade you to absent your self from any place where your presence of necessity is required: for in all such places, I know, God will preserve you, as he hath hithe to wonderfully done, praised be his Name therefore: or if it shall please him to permit you in any such place to be taken, I know he will most sweetly comfort your Conscience with this consideration, That it is the very Providence and Appointment of God, that you should there and then be taken up for a Witness of his Truth unto the world: But I cannot allow, nor be contented that you should rashly or negligently thrust your self into that place where your wicked enemies do continually haunt, yea and lay wait for you. when no necessity of your self, nor of any other of Gods people, doth require your company. If they need any of your godly counsel you may write unto them that thing that you think good; which (I dare say) will be sufficient unto them. For (continuall thanks and praises be given unto the Everlasting God) there is none of those that be cruelly condemned for Gods Truth, that now be weaklings: for they have manfully pass'd through the Pikes, and they have boldly abidden the brunt of the Battel, and therefore I reckon the worst is past with them already: So that now and then a godly Letter from you to them, shall do as much good as your company shall do, and perchance more too; for writing sticketh longer in the memory then words do: yea, though your Letters were as short to them, as your last was to me, so that the same be something sweeter, and not all thing so sharp.

This (dear Brother) is the simple counsel which I would gladly have you observe, partly for that I heartily pray for your preservation to the commodity of Christs Church, and partly for that I unfeignedly wish the peace, comfort and tranquility of your own Conscience, which I know will be quickly ready to accuse you, if you do any thing wherein you have not the Word of God for your warrant.

A good Conscience is soon troubled.

*Careles his Letter to Augustine Bernher.*

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A good Conscience is soon troubled.

warrant. For in a glass that is clear, a small mote will soon appear: even so the good Conscience of Gods chosen children being more clear then Chrystal, will quickly accuse them at the least fault they do commit, whereas the wicked worldlings have their Conscience so clogged and corrupted through the custome of sin, that they cannot see nor perceive their own shameful deeds and wicked works, until God set the same before them for their utter destruction, and then despair they immediately. But seeing that God hath given you a clear Conscience, and a pure, sharp, quick, and lively sight in your Soul, I would wish you to beware that you do nothing unadvisedly, but upon a good ground: for an accusing Conscience is a sore thing when death doth approach, and then Satan will not stick to tell you that you have too much tempted God, when peradventure you have done nothing so at all. For this cause (I say) partly I have thought it good to admonish you (as I have done often) to be circumspect, according to the counsel of Christ, which biddeth you to beware of men. Other things I have not to write, for I know this Bearer can certifie you of all things at large, better then I can declare it by writing.

I beseech you, good *Augustine*, help me forward by your hearty Prayers, for I trust I have but a small time in this troublesome World: Dr. *Story* told our Marshal, that we should all be dispatched so soon as he came from *Oxford*, whither he and other bloody Butchers be gone to make slaughter of Christs sheep that lye there appointed to be slain. God for Christs sake put them and such like besides their cruel purpose, if it be his good will and pleasure; Amen good Lord. I pray you do my most hearty commendations to my good Sister and faithfel Friend, good Mrs. *Mary Glover*: I beseech God be her comfort, as I doubt not but he is. I am very glad to hear that she doth so joyfully and so patiently bear this great Cross that God hath laid upon her. I pray God strengthen her, and all other his dear Saints unto the end. Amen. Commend me unto my dear and faithful Sister *Elizabeth B.* I thank her most heartily for her Napkin, and so I do you dear Brother for my shirt. Truly that day that we were appointed to come to our Answer before the Commissioners (which had sent word the same

morning

Conscience of  
sin is sometimes  
taken where  
none is committed.

Matth. 10.



morning, that they would come to the Kings Bench by eight of the clock, and the house. and all things were trimmed and made ready for them) I got that Shirt on my back and that Napkin in my hand, and me thought that they did help to harness me and weapon me well, to go fight against that Bloody Beast of Babylon. And trust me truly, if they had come, I would have stricken three strokes the more for your two sakes, as well as God would have abled me to have set them on, as by Gods grace I will not fail to do at the next Skirmish that I come to: wherefore I pray you pray for me, that I may be strong and hardy to lay on good load. Oh that I might so strike him down, that he should never be able for to rise again. But that stroke belongeth onely to the Lord, to strike at his coming, the which I trust will be shortly? Oh hasten it good Lord, and shorten these sorrowful and sinful dayes, for thy great mercies sake.

The Christian  
courage of J. Bernher.

Farewel my dear and faithful loving Brother: The Lord defend, keep and preserve you from the power of your Enemies visible and invisible, and send us a most joyful and merry meeting here or elsewhere, as it shall please his goodness to appoint us. In the mean space I shall most earnestly desire you to pray for me, for I never had more need in my life: and doubtless you shall never want my poor prayer, if it shall please God to accept the Prayer of so sinful a wretch as I am. The Lord impute not my sins to me, for Iesus Christs sake, unto whose most merciful defence, I do most heartily commit you. The blessing of God be with you now and ever. Amen. I pray you do my most hearty commendations to Mr. John Glover: I do not forget him in my daily Prayers, and I trust he doth Remember me.

Your poor Brother, alwayes mindful  
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Prisoner, abiding Gods pleasure.

## Careles his Letter to Augustine Bernher.

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*Carles his Letter to Augustine Beraber.*

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of you in my Prayer, *John Careles*,  
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*To my dear Brother Henry Adlington, Prisoner in the  
Lollards Tower.*

**T**He everlasting peace of God in Iesus Christ, the continual ayd, strength, joy and comfort of his most pure, holy and mighty Spittit with the increase of Faith and lively feeling of his Mercies, be most effectuouly wrought in your heart, my dear and faithful loving Brother *Adlington*, and in the hearts of all your other godly Prison fellows, to the full finishing of that good work which the Lord hath most graciously began in you, that the same may be to the setting forth of his glory, the commodity of his poor afflicted Church, and to your own eternal joy and comfort in him, *Amen.*

My most dear and faithful loving Brother in our Lord, I with all the rest of my loving Brethren here with me, do most humbly and heartily commend us unto you, with all faithful Remembrance of you in our daily prayers, giving God earnest thanks on your most happy behalf, for that he hath given you such hearty boldness and Christian constancy in the faithful confession of his everlasting Verity. Blessed be God for thee, my dearly beloved Brother, which hath vouched thee worthy of so great a dignity, as to suffer for his sake, and the setting forth of his glory. Oh glad in heart mayest thou be, to whom it is given, not onely to believe in thy Lord and Christ most lively; but also to suffer for his sake, as one of his silly sheep appointed to the slaughter. Be of good comfort therefore my good Brother, for your Calling unto the Cross of Christ, was after a marvellous sort: surely it was onely the Lords appointment, and therefore he will well perform his own work in and upon you, to the great magnifying of his glory, and comfort of your Brethren, whose hearts are mightily refreshed, to hear how heartily you have behaved your self hitherto. This present day I received a letter from you, at the reading whereof my Brethren and I were not a little comforted, to see your Conscience so quieted in Christ, and your continuance so stedfast in him: which things be the special gifts of God, not given unto every man, but to you his



*Careles his Letter to Henry Adlington.*

dear darling, Elect, and chosen in Christ, and such as you be: And whereas you do require to know my simple minde concerning your answer unto Dr. Story and the Chancellor: Truly I say you did answer them very well; for there are but two Sacraments indeed; that is to say, the Sacrament of Baptism, and the Sacrament of the Body and Blood of Christ, as you have full well answered them: Praised be God for his good gifts, who chuseth the weak, to confound the strong, and the foolish to confound the worldly wise. If when you come before them again, they do ask you what a Sacrament is; say you, That a Sacrament, being ministred according to Christs Institution, is a visible Sign of an invisible Grace, and hath the promise of Gods Mercy annexed unto it, available to all such as do worthily receive it, and not unworthily worship it: as they would have us to do, contrary to Gods Commandment. And these properties belonging to Christs true Sacraments, cannot be applyed to any one of those five Sacraments which they have invented of their own brain, since Antichrist began to reign, to blinde the people withal.

What a Sacrament is.

I perceive dear heart, that upon Friday they do intend to Condemn you, and to give you your Judgement. Therefore I think they will have no great reasoning with you, but bid you answer them directly, either Yea, or Nay, to all such things as they have to charge you withal, which they have gathered of you since you came into their cruel hands. But if they will needs make many words with you, because you are but a simple man, and therefore perchance they will be the busier with you to trouble you with many questions, to cumber your knowledge, and then seem to triumph over you, and that truth that you do hold: if (I say) they do this (as perhaps for some evil purpose they will) then be you so plain and short as you can, saying roundly unto them these or such like words, as nigh as you can.

Best known unto you, that I in all points do believe as it becometh a true Christian, and as I have been truly taught in the dayes of that good King Edward, of such goodly Preachers and Prophets sent of God, as have sealed their Doctrine with their Blood; from whom I will dissent in no point: for I am a poor man without learning, but am commanded

He instructeth him how, and what to Answer to the adversaries.

Cardes his Letter to Henry Adlington.

To my dear Brother Henry Adlington, Prisoner in the  
Lollards Tower.

**T**He everlasting peace of God in Iesus Christ, the continual ayd,  
strength, joy and comfort of his most pure, holy and mighty  
Spitit with the increase of Faith and lively feeling of his Mercies,  
be most effectuously wrought in your heart, my dear and faithful  
loving Brother *Adlington*, and in the hearts of all your other godly  
Prison fellows, to the full finishing of that good work which the  
Lord hath most graciously began in you, that the same may be to  
the setting forth of his glory, the commodity of his poor affli-  
cted Church, and to your own eternal joy and comfort in him,  
*Amen.*

My most dear and faithful loving Brother in our Lord, I with all  
the rest of my loving Brethren here with me, do most humbly and  
heartily commend us unto you, with all faithful Remembrance of  
you in our daily prayers, giving God earnest thanks on your most  
happy behalf, for that he hath given you such hearty boldness and  
Christian constancy in the faithful confession of his everlasting  
Verity. Blessed be God for thee, my dearly beloved Brother,  
which hath vouched thee worthy of so great a dignity, as to suffer  
for his sake, and the setting forth of his glory. Oh glad in heart  
mayest thou be, to whom it is given, not onely to believe in thy  
Lord and Christ most lively; but also to suffer for his sake, as one  
of his silly sheep appointed to the slaughter. Be of good com-  
fort therefore my good Brother, for your Calling unto the Cross of  
Christ, was after a marvellous sort: surely it was onely the Lords  
appointment, and therefore he will well perform his own work in  
and upon you, to the great magnifying of his glory, and comfort of  
your Brethren, whose hearts are mightily refreshed, to hear how  
heartily you have behaved your self hitherto. This present day I  
received a letter from you, at the reading whereof my Brethren and  
I were not a little comforted, to see your Conscience so quieted in  
Christ, and your continuance so stedfast in him: which things be  
the special gifts of God, not given unto every man, but to you his

dear

Careles his Letter to Henry Adlington.

dear darling, Elect, and chosen in Christ, and such as you be: And whereas you do require to know my simple minde concerning your answer unto Dr. Story and the Chancellor: Truly I say you did answer them very well; for there are but two Sacraments indeed; that is to say, the Sacrament of Baptism, and the Sacrament of the Body and Blood of Christ, as you have full well answered them: Praised be God for his good gifts, who chuseth the weak, to confound the strong, and the foolish to confound the worldly wise. If when you come before them again, they do ask you what a Sacrament is; say you, That a Sacrament, being ministred according to Christs Institution, is a visible Sign of an invisible Grace, and hath the promise of Gods Mercy annexed unto it, available to all such as do worthily receive it, and not unworthily worship it: as they would have us to do, contrary to Gods Commandment. And these properties belonging to Christs true Sacraments, cannot be applyed to any one of those five Sacraments which they have invented of their own brain, since Antichrist began to reign, to blinde the people withal.

What a Sacrament is.

I perceive dear heart, that upon Friday they do intend to Condemn you, and to give you your Judgement. Therefore I think they will have no great reasoning with you, but bid you answer them directly, either Yea, or Nay, to all such things as they have to charge you withal, which they have gathered of you since you came into their cruel hands. But if they will needs make many words with you, because you are but a simple man, and therefore perchance they will be the busier with you to trouble you with many questions, to cumber your knowledge, and then seem to triumph over you, and that truth that you do hold: if (I say) they do this (as perhaps for some evil purpose they will) then be you so plain and short as you can, saying roundly unto them these or such like words, as nigh as you can.

Best known unto you, that I in all points do believe as it becometh a true Christian, and as I have been truly taught in the dayes of that good King Edward, of such goodly Preachers and Prophets sent of God, as have sealed their Doctrine with their Blood; from whom I will dissent in no point: for I am a poor man without learning, but am commanded

He instructeth him how, and what to answer to the adversaries.

Charles his Letter to Henry Adlington.

of God to follow the counsel of his constant Preachers, and so do I intend to do, God giving me grace and assistance thereto. As for you, I know you to be none of Christs Shepherds, but ravening Wolves, which come to kill and scatter the Flock of Christ, as the Lord said you should; and do bewill us to beware of you and your poisoned Doctrine, bidding us to judge you according to your fruits, whereby all men may see and know what you be, that will not be wilfully blinde. But the good Shepherds have given their lives for the defence of Christs Flock; and I am commanded to follow their faithful and godly example, and to confess with them one Truth, even to the fire, if God shall see it good: and this as a true Christian I have hitherto done, and henceforth by Gods grace intend for to do. And if for the same, God shall suffer you to take away my life, as you have done theirs, I am contented therewith: His will be done, for that onely is good. But of this be you sure, the Lord will shortly call you to account for all the innocent blood that is shed within this Realm; which you have brought into a most woful case, and made many a heavy heart in the same, and more I perceive you will make, so long as the Lord for our sins will suffer you to prosper, and untill the time that your own iniquity be full ripe. But then be you sure the Lord will sit in judgement upon you, as well as you do now upon his Saints, and will reward you according to your deservings: To whom with my whole heart I commit my cause, and he will make answer for me, when the full time of my refreshing cometh. In the mean space I will keep silence with this that I have said, trusting that I have sufficiently discharged my conscience in confessing my Faith and Religion to you, declaring of what Church I am, even of the Catholick Church of Jesus Christ, which was well known to be here in England in our late good Kings dayes, by two special tokens which cannot deceive me, nor suffer me to be deceived; that is to say, The pure Preaching of his holy Word, and the due administration of the holy Sacraments, which is not to be seen in your Romish Church, and therefore cannot be called the Church and Spouse of Christ. I believe in the holy Trinity, and all the other Articles of the Christian Faith contained in the three Creeds, and finally all the Canonick Scripture to be true in every sentence: and I detest all Sects both of Arrians and Anabaptists, or any other that divide themselves from the true Church of Christ, which is his Mystricall Body, the Ground and Pillar of Truth,

We are bound  
to follow our  
true Preachers.

God will require  
account of blood.

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and the very House of the living God. And if for these things you take away my life, and make your selves guilty of my Blood, you may: for I am in your hands, as the Sheep brought to the Shambles, abiding the grace of the Butcher. And be you sure, your judgement sleepeth not, but when you cry Peace, peace, and all is safe, then shall your plagues begin like the sorrows of a woman travelling with childe, according to Christ's infallible Promise.

1 Ties.

This kinde of answer, my dear heart, it shall be best for you to make, and by Gods grace I do intend to take the same order my self in time to come, when the Lord shall vouch me worthy of that great dignity, whereunto he hath called you. And if they shall laugh you to scorn, as I know they will, saying thou art a Fool, and an unlearned Ass-head, and art able to make answer to nothing. &c. care not you for it, but still commit your Cause unto God, who will make answer for you; & tell them that they have bin answered again and again of divers godly and learned men: but all will not help, for you have one solution for all manner of questions, even a fair Fire and Fagots: this will be the end of your disputations. Therefore I pray you to trouble me no more, but do that which you are appointed, when God shall permit the time. I am no better then Christ, his Apostles, and other of my good Brethren that are gone before me.

This kinde of answer will cut their combs most, and edifie the people that stand by, so that the same be done coldly with sobriety, meekness and patience; as I heard say our sweet Brethren Thomas Harland and John Oswald did at Lewes in Sussex, to the great rejoycing of the children of God that were in those parts: and I heard say, that they were dissolved from this earthly tabernacle at Lewes on Saturday last, and were condemned but the Wednesday before: so that we may perceive the Papists have quick work in hand, that they make such haste to have us home to our heavenly Father. Therefore let us make our selves ready to ride in the fiery Chariot, leaving these sorry Mantles and old Clokes behinde us for a litte time, which God shall restore unto us again in a more glorious wise.

2 Chron. 20

My good Brother Harry, you shall understand that bragging,

Cardinal's Letter to Henry Adlington.

We are bound  
to follow our  
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of God to follow the counsel of his constant Preachers, and so do I intend to do, God giving me grace and assistance therein. As for you, I know you to be none of Christs Shepherds, but ravening Wolves, who come to kill and scatter the Flock of Christ, as the Lord said, you should; and do he will us to beware of you and your poisoned Doctrines, bidding us to judge you according to your fruits, whereby all men may see and know what you be, that will not be wilfully blinde. But the good Shepherds have given their lives for the defence of Christs Flock; and I am commanded to follow their faithful and godly example, and to consist with them one Truth, even to the fire, All God shall see it good, and this as a true Christian I have hitherto done, and henceforth by Gods grace intend for to do. And if for the same, God shall suffer you to take away my life, as you have done theirs, I am contented therewith: His will be done, for that onely is good. But of this be you sure, the Lord will shortly call you to account for all the innocent blood that is shed within this Realm; which you have brought into a most woful case, and made many a heavy heart in the same, and mee I perceive you will make, so long as the Lord for our sins will suffer you to prosper, and untill the time that your own iniquity be full ripe. But then be you sure the Lord will sit in Judgement upon you, as well as you do now upon his Saints, and will reward you according to your deservings: To whom with my whole heart I commit my cause, and he will make answer for me, when the full time of my refreshing cometh. In the mean space I will keep silence with this that I have said, trusting that I have sufficiently discharged my conscience in confessing my Faith and Religion to you, declaring of what Church I am, even of the Catholick Church of Jesus Christ, which was well known to be here in England in our late good Kings dayes, by two special tokens which cannot deceive me, nor suffer me to be deceived; that is to say, The pure Preaching of his holy Word; and the due administration of the holy Sacraments, which is not to be seen in your Romish Church, and therefore cannot be called the Church and Spouse of Christ. I believe in the holy Trinity, and all the other Articles of the Christian Faith contained in the three Creeds; and finally all the Canonick Scripture to be true in every sentence: And I detest all Sects both of Arrians and Anabaptists, or any other that divide themselves from the true Church of Christ, which is his Mystical Body, the Ground and Pillar of Truth.

and the very Hauſe of the living God. And if for theſe things you take away my life, and make your ſelves guilty of my Blood, you may for I am in your hands, as the Sheep brought to the Shambles, abiding the grace of the Butcher. And be you ſure, your judgement ſleepeth out, but when you cry Peace, peace, and all is ſafe, then ſhall your plagues begin like the ſorrows of a woman travelling with child, according to Chriſts infallible Promiſe.

1 Thel. 5.

This kinde of answer, my dear heart, it ſhall be beſt for you to make, and by Gods grace I do intend to take the ſame order my ſelf in time to come, when the Lord ſhall vouch me worthy of ſuch great dignity, whereunto he hath called you. And if they ſhall laugh you to ſcorn, as I know they will, ſaying thou art a Fool, and an unlearned Aſs-head, and art able to make answer to nothing. &c. care not you for it, but ſtill commit your Cauſe unto God, who will make answer for you; & tell them that they have bin answered again and again of diuers godly and learned men: but all will not help, for you have one ſolution for all manner of queſtions; even a fair Fire and Fagots: this will be the end of your diſputations. Therefore I pray you to trouble me no more, but do that which you are appointed, when God ſhall permit the time. I am no better then Chriſt, his Apoſtles, and other of my good Brethren that are gone before me.

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*John T.* hath beguiled his Keepers (who trusted him too well) and is run away from them, and hath brought the poor men into great danger by the same. The one of them is cast by the Councils Commandment into the Gate-house at *Westminster*; the other is fled forth of the Country for fear. Thus you may see the fruits of our Free-will men, that made so much boast of their own strength. But that house which is not builded surely upon the unmoveable Rock, will not long stand against the boisterous winds and storms, that blow so strongly in these dayes of Trouble.

But my dearly beloved Brother, blessed be God for you, and such as you be, which have played the parts of wise Builders. You have digged down past the sand of your own natural strength, and beneath the earth of your own worldly wisdom, and are now come to the hard Stone and unmoveable Rock Christ, who is your onely Keeper; and upon him alone you have builded your Faith most firmly, without doubting mistrust or wavering. Therefore neither the storms nor tempests, winds nor weathers that Satan and all his wily workmen can bring against you, with the very Gates of Hell to help them, shall ever be able once to move your House, much less to overthrow it: for the Lord God himself, and no man, is the Builder thereof, and hath promised to preserve and keep the same safe for ever. Unto his most merciful defence therefore, I do heartily commit you and all your good company, desiring him for his sweet Son Jesus Christs sake, to confirm and strengthen you all, that you may be constant unto the very end; that after the final victory is once gotten, you may receive the immercessible Crown of Glory, of Gods free gift, through his great mercy in Jesus Christ our alone Saviour. To whom with the Father and the Holy Ghost, be all honour, glory praise, thanks, power, rule and dominion, for ever and evermore. *Amen.* The Blessing of God be with you all.

*John Careles.*



To my most dear and faithfull Brother T. V.

**T**He everlasting peace of God in Iesus Christ, the continual joy and comfort of his most pure, holy, and mighty Spirit, with the increase of Faith and lively feeling of his mercy, be with you my dear heart in the Lord, and faithfull loving brother T. V. to the full accomplishing of that good work which he hath so graciously begun in you, that the same, by all means may be to the setting forth of his glory, to the commodity of his poor afflicted Congregation, and to the sweet comfort and quietness of your Conscience in him now and evermore. *Amen.*

With such due honour, love and reverence as it becometh me to bear unto the sweet Saints, & dearly beloved children of God I have me most heartily commended unto you, my dear Brother V. with all earnest and faithfull remembrance of you in my daily Prayers, thanking God right heartily that you do likewise remember me in yours, assuring you that my poor heart doth daily feel great Consolation thereby, God onely have the praise for the same, and all other his Benefits. Ah my dear heart in the Lord, well is me that ever I was born, that God of his great mercy and infinite goodness hath used me most miserable wretch at any time, as his instrument, to minister any thing unto you, either by word or writing, that might be an occasion of your joy and comfort in the Lord, and a provoking of you to praise and thanksgiving unto God for the same, as your most loving and godly Letter seemeth to import. Oh happy am I that the Lord hath appointed me unto so good a ground to sow his seed upon; but much more happy are you, whose heart the Lord hath prepared and made so meet to receive the same so effectuously, giving thereto the sweet showers and heavenly dews of his grace and holy Spirit, that it may bring forth fruit in due season accordingly; the increase whereof we shall shortly reap together, with perfect joy and gladness, and that continually.

Therefore my dear Brother I say unto you, as good *Elizabeth* did to her Cousin *Mary*, *Happy are you, and happy shall you be for evermore, because you have believed.* The most sweet and faithfull Promises Luke 1.

## Careles his Letter to Henry Adlington.

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Remission of sins

Mich 7.

Psal. 103.

Testimony of  
Gods Spirit.

Promises of your Redeemer Jesus Christ, you have surely laid up in the treasury of your heart: his comfortable Callings you have faithfully heard: his loving Admonitions you have humbly obeyed, and therefore you shall never come into judgement: your sins shall never be remembered, for your Saviour hath cast them all into the bottom of the Sea: he hath removed them from you as far as the East is from the West, and hath given you for an everlasting possession his Justification and Holiness: So that now no Creature, neither in heaven nor in earth, shall be able to accuse you before the Throne of the heavenly King. Satan is now judged: he is now cast out from you, he hath no part in you: you are wholly given unto Christ, which will not lose you: your steadfast Faith in him hath overcome that sturdy and bragging Prince of the World. Christ hath given you the final victory over him and all his Army, that they shall never hurt you. What would you have more? Oh my dear heart, how great treasures are laid up in store for you, and how glorious a Crown is already made and prepared for you?

And albeit the holy Ghost doth bear witness of all these things in your heart, and maketh you more sure and certain thereof, then if you had all the outward Oracles in the world; yet I being certainly perswaded, and fully assured by the testimony of Gods Spirit in my Conscience, of your eternal and sure Salvation in our sweet Saviour Jesus Christ, have thought it good, yea and my bounden duty, not onely at this time to write unto you, and to shew my joyful heart in that behalf; but also by the Word and Commandment of Christ, to pronounce and affirm in the Name and Word of the heavenly King Jehovah, and in the behalf of his sweet Son Jesus Christ our Lord, to whom all knees shall bow, whom all creatures shall worship, and also by the impulsions of the Holy Ghost by whose power and strength all the faithful be regenerate: I do (I say) pronounce to thee my dear Brother T. V. that thou art already a Citizen of Heaven. The Lord thy God, in whom thou dost put all thy trust, for his dear Sons sake, in whom thou dost also undoubtedly believe, hath freely forgiven thee all thy sins, clearly released all thine iniquities, and fully pardoned all thine offences, be they never so many, so grievous, or so great, and

will



will never remember them any more to Condemnation. As truly as he liveth, he will not have thee dye the death, but hath verily determined, purposed, and eternally decreed, that thou shalt live with him for ever. Thy Sore shall be healed, and thy Wounds bound up even of himself for his own Names sake. He doth not, nor will not look upon thy sins in thee, but he respecteth and beholdeth thee in Christ, in whom thou art lively grafted by Faith in his blood, and in whom thou art most assuredly elected and chosen to be a sweet vessel of his Mercy and Salvation, and wast thereto predestinate in him before the foundation of the world was laid. In testimony and earnest whereof, he hath given thee his good and holy Spirit, which worketh in thee Faith, Love, and unfeigned Repentance, with other godly Vertues, contrary to the Corruption of thy Nature.

Also he hath commanded me this day (although a most unworthy wretch) to be a witness hereof by the Ministry of his holy Word, grounded upon the truth of his most faithful Promises, the which thou believing, shalt live for ever. Believest thou this, my dear heart? I know well thou dost believe. The Lord increase thy Faith, and give thee a lively feeling of all his mercies, whereof thou art warranted and assured by the testimony of the holy Ghost, who confirm in thy Conscience (to the utter overthrowing of Satan, and those his most hurtful dubitations, whereby he is accustomed to molest and vex the true Children of God) all that I have said: and by Gods grace I will, as a witness thereof, confirm and seal the same with my blood, for a most certain truth.

Wherefore (my good Brother) praise the Lord with a joyful heart, and give him thanks for this his exceeding great mercy, casting away all dubitation and wavering, yea all sorrow of heart and pensiveness of mind; for this the Lord your God, and most dear and loving Father, commandeth you to do by me, nay rather by his own Mouth and Word pronounced by me. But now my dear Brother, after that I have done my message, or rather the Lords message indeed, I could finde in my heart to write two or three sheets of paper, declaring the joy I bear in my heart for you, mine own bowels in the Lord: yet the time being so short (as you do well know) I

Experience of  
Christ working  
in his Church.

Union of sins

Mich 7.

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Oh my dear heart, how great treasures are laid up in store for you, and how glorious a Crown is already made and prepared for you.

And altho the holy Ghost doth bear witness of all these things in your heart, and maketh you more sure and certain thereof, then if you had all the outward Oracles in the world; yet I being certainly perswaded, and fully assured by the testimony of Gods Spirit in my Conscience, of your eternal and sure Salvation in our sweet Saviour Jesus Christ, have thought it good, yea and my bounden duty, not onely at this time to write unto you, and to shew my joyful heart in that behalf; but also by the Word and Commandment of Christ, to pronounce and affirm in the Name and Word of the heavenly King Jehovah, and in the behalf of his sweet Son Jesus Christ our Lord, to whom all knees shall bow, whom all creatures shall worship, and also by the impulsion of the Holy Ghost by whose power and strength all the faithful be regenerate: I do (I say) pronounce to thee my dear Brother T. V. that thou art already a Citizen of Heaven. The Lord thy God, in whom thou dost put all thy trust, for his dear Sons sake, in whom thou dost also undoubtedly believe, hath freely forgiven thee all thy sins, clearly released all thine iniquities, and fully pardoned all thine offences, be they never so many, so grievous, or so great, and

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will never remember them any more to Condemnation. As truly as he liveth, he will not have thee dye the death, but hath verily determined, purposed, and eternally decreed, that thou shalt live with him for ever. Thy Sore shall be healed, and thy Wounds bound up even of himself for his own Names sake. He doth not, nor will not look upon thy sins in thee, but he respecteth and beholdeth thee in Christ, in whom thou art lively grafted by Faith in his blood, and in whom thou art most assuredly elected and chosen to be a sweet vessel of his Mercy and Salvation, and wast thereto predestinate in him before the foundation of the world was laid. In testimony and earnest whereof, he hath given thee his good and holy Spirit, which worketh in thee Faith, Love, and unfeigned Repentance, with other godly Vertues, contrary to the Corruption of thy Nature.

Also he hath commanded me this day (although a most unworthy wretch) to be a witness hereof by the Ministry of his holy Word, grounded upon the truth of his most faithful Promises, the which thou believing, shalt live for ever. Believest thou this, my dear heart? I know well thou dost believe. The Lord increase thy Faith, and give thee a lively feeling of all his mercies, whereof thou art warranted and assured by the testimony of the holy Ghost, who confirmeth in thy Conscience (to the utter overthrowing of Satan, and those his most hurtful dubitations, whereby he is accustomed to molest and vex the true Children of God) all that I have said: and by Gods grace I will, as a witness thereof, confirm and seal the same with my blood, for a most certain truth.

Experience of  
Christ working  
in his Church.

Wherefore (my good Brother) praise the Lord with a joyful heart, and give him thanks for this his exceeding great mercy, casting away all dubitation and wavering; yea all sorrow of heart and pensiveness of mind; for this the Lord your God, and most dear and loving Father, commandeth you to do by me, nay rather by his own Mouth and Word pronounced by me. But now my dear Brother, after that I have done my message, or rather the Lords message indeed, I could finde in my heart to write two or three sheets of paper, declaring the joy I bear in my heart for you, mine own bowels unto the Lord: yet the time being so short (as you do well know) I

*Careles his Letter to a faithfull Friend.*

am here constrained to make an end, desiring you to pardon my slackness, and to forgive my great negligence towards you, promising you still, that so long as my poor life doth last, my prayer shall supply that my pen doth want; as knoweth the Almighty God, to whose most merciful defence I do heartily commit you, and all other his dear children, as well as though I had rehearsed them by Name, desiring them most heartily to remember me in their hearty and daily Prayers, as I know right well they do: for I feel the daily comfort and commodity thereof, and therefore I neither will nor can forget them, nor you, or any such like. The blessing of God be with you all. *Amen.*

Yours for ever unfeignedly, *John Careles.*

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*A Letter of Thanks to a faithfull Friend of his, by whom he had received much comfort in his inward troubles.*

**B**lessed be God the Father of all mercy, for the great comfort and Christian consolation which he hath so mercifully ministered unto my poor afflicted heart by your means, my most dear and faithful Brother. Truly me. thinketh your words, or rather Gods words by you uttered, have a wonderful power and efficacy working in my heart at the hearing or reading of them. Rejoyce therefore, my dear Brother, and be thankful unto God, for verily he both is and will be mightily magnified in you, and that divers and many wayes, both to the strengthening of them that stand in his Truth, and also to the raising up of such as are fallen from the same. God make me thankful for you, and on your behalf, for verily great is the goodness of God towards me, in giving me acquaintance in faithful love and amity with you: Gods Name for ever be praised therefore, and he perform all his merciful Promises upon you, as I doubt not but he will, for his sake in whom you trust.

I thank my God most heartily, and also you my good Brother, for that you are careful for me in your faithful Prayers, remembering my just deserved sorrows, as though they were your own, and labouring



bouring so much to solace the same. Ah my gracious good God, what am I, for whom thou and thy dear Children should be so careful? Oh sweet Lord, forgive me my great ingratitude and sin, and grant that I never abuse thy great benefits. Oh let the love of thine Elect, which love me for thy sake, be a sure sign and token, yea a most firm testimony and a seal to my sinful Conscience, of thine everlasting love and mercy towards me in Christ; as verily it would and ought to be, if mine infidelity did not let it. Oh circumsise therefore the fore-skin of my heart, that I may with lively Faith behold thy great love towards me in all thine Elect, that I may alwayes be thankful for the same, and love thee and them again most heartily and unfeignedly.

Ah my dear heart, how sweetly and how truly, yea how godly and how comfortably have you rehearsed the sweet saying of Solomon concerning prosperity with true and godly friends? I will joyne with it the Sentence which goeth a little before, for doubtless it may be well verified on you: *A sure friend (saith the Wise-man) will be unto thee even as thine own Soul, and deal faithfully with thy household folk. If thou suffer trouble and adversity, he is with thee, and hideth not his face from thee. A faithfull friend is a strong defence, whose findeth such an one, findeth a treasure. A faithfull friend hath no peer, the weight of gold is not to be compared to the goodness of his faith. A faithfull friend is a medicine of life, and they that fear the Lord shall finde him, &c.* Lo (my dear heart in the Lord) here is a lively image or description of you; for verily such an one have I alwayes found you unto me, not onely sorrowing for my great sorrow, but also oftentimes making me merry and joyful, with such joyes as the world cannot feel. Now let the world brag of his feigned friendship, but I will boast of this true friendship in God, and esteeme it a more treasure then all transitory things. And as for my mourning, dear Brother, God hath made you to turn it unto mirth: for God hath put you in the stead of them to be my Comfort, whom he hath in his great mercy taken away. I trust henceforth to leave the mourning for my great loss, and to praise God for gaining unto himself so great glory by his chosen children. God make me a true mourner of Sion, both for mine own sin and wickedness, and

What a treasure  
a trusty friend is

There is no true  
friendship but  
amongst the  
godly.

*Careles his Letter to a faithfull Sister.*

also to see his honour defaced, that I may be made meet and apt to bear the joyful and comfortable message that your beautiful feet shall bring me. God bless thee my dear heart, and faithful loving Brother, and increase his good gifts of grace in thee, as he hath most happily begun, that you may daily more effectually feel, and lively perceive the certainty of Gods grace wherein you stand, and firmly to testifie the same, to the Conversion or Confounding of all gainlayers, and to the comfort and confirmation of all Gods dear children. *Amen.* Farewel mine own sweet Brother : farewel as mine own heart.

Your own in Christ, *John Careles.*

*Another Letter of John Careles to a certain godly faithfull Sister, by the Name of E. K.*

**T**He grace and free mercy of God in Jesus Christ, the sweet Consolations of the holy Ghost the guide of all Gods dear Children, be with you, strengthen and comfort you, my dearly beloved sweet Sister, *E. K.* now and ever. *Amen.*

Albeit, my dearly beloved Sister in Christ, that as yet we did never see one another personally to any knowledge, yet by the virtuous report that I have heard of you, and also by the large loving Token that I have received from you, methink that I do even presently see you, and behold your person, faithfully walking in the fear and love of God, joying and rejoycing with you in the Spirit, as though we were sweetly talking together of Christs Verity. The Lord God do I humbly beseech in the bowels and blood of our Lord and Saviour Jesus Christ, that he will strengthen us both with his holy and mighty Spirit, that we may constantly continue in the confession of his Truth unto the end : that like as we now see one another presently in Spirit, we may also see one another personally in the glorious presence of God and his holy Angels, where undoubtedly we shall know one anothers personage, to our great joy, felicity and endless Comfort.

And now therefore, dear Sister *K.* be strong in the Lord our God,

God, for doubtless the time of triall is at hand; a great persecution, with cruel Murthering of Gods dear Saints, is like to be very shortly in this woful wicked Realm of *England*. Therefore dear Sister, for the love of God prepare you to the Cross with all diligence, and make your self ready to dye with Christ, that you may also live with him for ever. There is no remedy, if you will be Christs disciple, you must needs take up your Cross and follow him, for the Disciple must not look to be above his Master, nor the Servant to be better intreated then his Lord. If we were of the World (good Sister) no doubt the world would love us: But forasmuch as Christ hath chosen us out of the world, to serve God in Spirit & Verity, let us be well assured the World will hate us and persecute us, as it hath done our Lord and Master Christ. But yet let us be of good cheer, for Christ hath overcome the World. The pain is but short that we can feel here, but the pleasure is perpetual that we shall feel elsewhere.

Let us set before us the Example of Christ, which abode the Cross, and despised the shame, in respect of the joy that was set before him: even so let us consider for whose sake we suffer, whose Cause we defend, and what glorious Reward we shall have at the day of our victory, and then doubtless the consolation of these things will make sweet all our sufferings, and soon swallow up all the sorrows that we are sowed in for Gods sake. I could recite divers Texts of the Scriptures to confirm this point: but I need not, for I am well assured that you do know them most perfectly already. The Lord give you strength, and assist you with his holy Spirit, that you may continually walk in all points according to your godly knowledge: And then shall you do not as the most part of your Gospellers do now adayes, the more is the pity. There are a great many in *England* that do perfectly know, that the Idolatrous Mass is abominable, devillish, and detestable in the sight of God; and yet, alas they be not afraid to pollute and defile their bodies, which ought to be the Temples of the holy Ghost, with being present at it, so sinning against God and their own Conscience.

Consolation under the Cross.

But dear Sister K. do you fly from it both in body and Soul, as

*Careles his Letter to a faithfull Sister.*

also to see his honour defaced, that I may be made meet and apt to hear the joyful and comfortable message that your beautiful face shall bring me. God bleſs thee my dear heart, and faithfull loving Brother, and increaſe his good gifts of grace in thee, as he hath moſt happily begun, that you may daily more effectually feel, and lively perceive the certainty of Gods grace wherein you ſtand, and firmly to teſtifie the ſame, to the Conversion or Confounding of all gainſayers, and to the comfort and confirmation of all Gods dear children. *Amen.* Farewel mine own Sweet Brother: farewel to mine own heart.

Your own in Chriſt, *John Careles.*

*Another Letter of John Careles to a certain godly faithfull Sister, by the Name of E. K.*

**T**He grace and free mercy of God in Jeſus Chriſt, the Sweet Conſolations of the holy Ghoſt the guide of all Gods dear Children, be with you, ſtrengthen and comfort you, my dearly beloved Sweet Siſter, *E. K.* now and ever. *Amen.*

Albeit, my dearly beloved Siſter in Chriſt, that as yet we did never ſee one another perſonally to any knowledge, yet by the virtuous report that I have heard of you, and alſo by the loving Token that I have received from you, methink that I do even preſently ſee you, and behold your perſon, faithfully walking in the fear and love of God, joying and rejoycing with you in the Spirit, as though we were ſweetly talking together of Chriſts Verity. The Lord God do I humbly beſeech in the bowels and blood of our Lord and Saviour Jeſus Chriſt, that he will ſtrengthen us both with his holy and mighty Spirit, that we may conſtantly continue in the confeſſion of his Truth unto the end: that like as we now ſee one another preſently in Spirit, we may alſo ſee one another perſonally in the glorious preſence of God and his holy Angels, where undoubtedly we ſhall know one anothers perſonage, to our great joy, felicity and endleſs Comfort.

And now therefore, dear Siſter *K.* be ſtrong in the Lord our God.



God, for doubtles the time of triall is at hand, a great persecution, with cruel Murthring of Gods dear Saints, is like to be very short in this woful wicked Realm of *England*. Therefore dear Sister, for the love of God prepare you to the Cross with all diligence, and make your self ready to dye with Christ, that you may also live with him for ever. There is no remedy, if you will be Christs Disciple, you must needs take up your Cross and follow him, for the Disciple must not look to be above his Master, nor the Servant to be better intreated then his Lord. If we were of the World (good Sister) no doubt the world would love us: But forasmuch as Christ hath chosen us out of the world, to serve God in Spirit & Verity, let us be well assured the World will hate us and persecute us, as it hath done our Lord and Master Christ. But yet let us be of good chear, for Christ hath overcome the World. The pain is but short, that we can feel here, but the pleasure is perpetual that we shall feel elsewhere.

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Consolation we  
der the Cross.

But dear Sister K. do you fly from it both in body and Soul, as

*Careles his Letter to a faithfull Sister.*

you would fly from the very Devil himself; Drink not of the Whore of Babylons Cup by no means, for it will infect the Body, and poison the Soul. Be not partakers of her sins (saith the Angel) lest you be partakers of the Plagues that shortly shall be poured upon her. O what an array is this? that so many that know Gods Truth, will now turn again and defile themselves in the filthy Puddle of Antichrists stinking Religion! They go about to save their lives with their double dissimulation; but doubtless they shall lose everlasting life by it, if they do not Repent in time, and turn unto the Lord. But dear sister, my trust is that you do utterly abhorre the coming to any such thing. I hope that you will not by any means turn back into Egypt now, but that you will boldly venture through the Wilderness of Trouble and Persecution, that you may come into the Land that floweth with all kinde of Heavenly pleasures and joyfull delectations, and possess the same for ever.

Let us consider, how that every one of us doth owe unto God a death by nature, and how soon the Lord will require it of us, we know not. Oh how happy are we then, if God of his goodness appoint us to pay Natures debt with suffering for his Truth and Gospel sake, and so making us his faithful Witnesses with the *Prophets, Apostles, Martyrs and Confessors*, yea with his dearly beloved Son Jesus Christ, to whom he doth here begin to fashion us like in suffering, that we might be like him also in glory.

Thus, my dearly beloved Sister, I have been bold to trouble you a little with my rude and simple Letter, being made in haste as it doth appear. Yet I desire you to take it in good worth, as a token of my poor zeal unto you, and do accept my good-will: And if it please God to spare me life and liberty, I trust hereafter to write unto you more largely. Fare ye well dear Sister *E. K.* the Lord bless you and all yours, and pour upon you the heavenly dew of his Grace. The Lord indue you with plentiful knowledge of his Verity, and fill you with his holy and mighty Spirit, that you may continually rejoyce in the Comforts of the same now and ever. *Amen.* Pray, pray, pray with Redfast Faith.

Your daily Oratour, *John Careles*,  
Prisoner of the Lord.

A Letter of John Careles to Mrs. Agnes Glascock.

**T**He everlasting peace of God in Iesus Christ, the continuall ayd, strength and comforts of his most pure, holy and mighty Spirit, be with you my dear and faithfull Sister Glascock, to the good performance of that good work which God hath so graciously begun in you, to his glory, and the commoditie of his poor afflicted Church, and to your own eternal comfort in him. Amen.

In our Lord I have most humble and hearty commendations unto you, my dear Sister, and most faithfull Mother Glascock, with all remembrance of you in my daily Prayers, giving God most hearty laud, praise and thanks for you, and on your behalf, in that he of his great mercy hath hitherto so mightily strengthened you, constantly to cleave unto your Captain Christ, notwithstanding the great assaults and manifold temptations that you have had to the contrary. Doubtless, dear heart, it cannot be expressed what joy and comfort it is unto my very Soul, to see how mightily the Lord hath magnified himself in you, and other his dear old darlings, whom he will shortly glorifie with himself, as he hath done other of his sweet Saints that are gone before you. Rejoyce therefore and be glad, for verily you have good cause, if you diligently consider the great dignity that God hath called you unto even in your old age, to be one of his worthy Witnesses unto the World, and I think you shall wish me and other your Brethren in Bonds, seal the Lords Verity with the Testimony of your Blood. Surely, sweet Sister, this is the greatest promotion that God can bring you or any other unto in this life, and an honour that the highest Angel in Heaven is not permitted to have.

What an high honour it is to suffer for Christ.

Therefore happy are you, Oh faithfull daughter of Abraham, that the Lord will now preserve you before many other, yea or any other of your age, that I do know in England. Oh faithfull and virginous Maieron, which wilt not be moved from the sure Rock Christ, upon whom you have so firmly built your house, that neither storms nor tempests, neither yet Hell gates, or any other temptations, shall ever be able once to prevail against it. Full well doth it appear by your constant continuance, that you have played the part of a wise builder, in counting the Cost afore-hand, belonging to the finishing of your Tower, and I doubt not but

(16: ought)

**Careles his Letter to Mrs. Glascock.**

(through Gods gift) you have sufficient to the performance thereof, than the Hypocrites of their part shall have no just cause to triumph against you, or to mock you, saying, Lo, this woman began to build, but is unable to make an end. Therefore go on boldly, and fear not; for God is faithfull (as S. Paul saith) which will not suffer you to be tempted above your strength, but either will he give you grace and strength to stand unto the death, (which is the gate and entrance into life) or else he will make such an out-scape for you, as shall be to the setting forth of his glory; the which above all other things, we that are his chosen children ought for to seek, yea even with the loss of our own lives, being yet well assured that the same shall not be shorined one minute of an hour before the time that God hath appointed.

Cast therefore (dear Sister) all your care upon the Lord, which (as S. Peter saith) careth for you. Great is his Providence for you, and mighty is his love and mercy towards you: with his grace he will defend you, and with his holy Spirit he will evermore guide you, wherewith he hath surely sealed you unto the day of Redemption: He hath also given you the same in earnest for the recovery of the purchased Possession, which he hath prepared for you before the foundation of the world was laid. Be strong therefore, and take a good heart, as I hear say you be. God for ever be blessed for you, which hath graft his love in your good heart, that nothing is able to separate you from the same, but will rather chuse to suffer adversity with the people of God, then to enjoy the pleasures of sin for a little season. Oh happy woman, that canst finde in thine heart to esteeme the rebukes of Christ to be greater riches then all the treasures of the world, as good Moses did. Doubtles great is your reward in Heaven, which you shall shortly receive of his free gift, and not of any deserving.

Thus dear Mother Glascock, I have been bold to trouble you with my rude and simple Letters, desiring you to take them in good worth, being done in great haste, as it doth appear; but yet proceeding from a poor heart, which floweth over in love towards you, as my daily prayers for you can testifie, which I trust shall supply that part of my duty towards you, that my Pen now wanteth. I thank you, dear heart, for all your loving Tokens, and for the great kindness you have hitherto shewed unto my poor Brother Tym, and his Wife and Children, with



all other of Gods people to whom you daily do good: the Lord recompence the same sevenfold into your bosome, as I doubt not but he will, according to his infallible Promises. I pray you have my hearty commendations unto your Husband. I beseech the Lord strengthen him in the Confession of his Truth (as my trust is that he will) that we may all joyfully rest with Abraham, Isaac and Jacob in the Kingdome of God; unto the which he bring us, that with his most precious blood hath bought us. The Blessing of God be with you now and ever. Amen.

Your daily Orator and unfeigned Lover,  
John Careles, Prisoner of the Lord,  
Pray, pray, pray.

A brief Admonition written by John Careles to Mrs. Agnes Glascock, in a Book of hers when she came to the Prison to visit him.

There is nothing that the holy Scripture throughout doth so much commend unto us, as true Faith, and stedfast trust in the Promises of Gods eternal mercies towards us in Jesus Christ. For from the same, as forth of the chief Fountain and Well-spring of life, do flow all kindes of virtues and godly fruits, specially true love towards God, in the which we ought purely to serve him all the dayes of our life: and also Christian Charity towards our Neighbours, as well to help them at all needs, as also not to hurt them by any means. Therefore pray earnestly for the increase of faith, and lively feeling of Gods mercy: for all things are possible to him that can undoubtedly believe. Faith is that thing which assureth us of Gods mercy, and whereby we vanquish all the fiery darts of the Devil: Our victory that overcometh the world: The knife that killeth and mortifieth the flesh: and finally, that which setteth us at peace with God, and quieteth our Consciences alwayes before him, and maketh us merry and joyfull under the Cross, with many more things then I can now expresse. Pray therefore for faith, in faith. And for the Lords sake, beware of Popery, and Popish Idolatry, the Idol of the wicked Mas, and other Idolatrous Service. Make not

The effects of Faith.

*Careles his Letter to Mrs. Glascock.*

your body, which is a member of Christ, a member of Antichrist. Remember that we shall receive of God according to that we do in the body, be it good or evil. Therefore glorifie God in your body, which is dearly bought. Betray not the Truth, lest the Lord deny you. If God be God, follow him. You cannot serve two Masters. I write not this as doubting you, but by the way of Admonition. God keep you from all evil,

*My Sister dear, God give you grace  
With stedfast Faith in Christ his Name,  
His Gospel still for to embrace,  
And live according to the same.  
To dye therefore, I think is no shame,  
But hope in God with faithfull trust:  
And he will give you praise with fame,  
When you shall rise out of the dust.  
For which most sweet and joyfull day,  
To God with faith your Prayer make;  
And think on me I do you pray,  
The which did write this for your sake.  
And thus to God I you betake,  
Who is your Castle and strong Roke:  
He keep you whether you sleep or wake.  
Farewell dear Mistress A. Glascock.*

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*Another Letter of John Careles to Mrs. A. G. to comfort  
her in her repentance, after she had been at Mass, fruitfull  
for all them to be read, which have fallen, and are to  
be raised up again.*

**T**He peace of God in Jesus Christ, the eternal comforts of his sweet Spirit be with you, and strengthen and comfort you my dear and faithful Sister. Amen.

Although the perillous dayes be come, whereof Christ prophesied, that if it were possible the very elect should be deceived; yet let the true faithful Christians rejoyce and be glad, knowing that the  
Lord

Lord himself is their keeper, who will not suffer one hair of their heads to perish without his almighty good will and pleasure, neither will suffer them to be further tempted, then he will give them strength to bear: but will in the midst of their temptations make a way for them to escape out. So good and gracious a God is he to all his chosen Children. And though sometimes he do let his elect stumble and fall, yet (no doubt) he will raise them up again to the further increase of their comfort, and to the setting forth of his glory and praise. Which thing (my dear and faithful loving Sister) I trust shall be well verified on you: for I do hear say that by the manifold allurements, inticements, procurements, yea and inforcements that you dear heart have had, your foot hath chanced to slip forth of the way, to the great discomfort of your Soul, and the heaviness of your heart. But my good Sister, be of good cheer, for the Lord will not so leave you, but he will raise you up again, and make you stronger then ever you were; so that your fall shall turn to his glory & your profit. For if you had not by this proved the experience of your own strength, or rather your own weakness, you would have stood too much in your own Conceit, or perchance have gloried in your self, and have despised and condemned other weak persons that have committed the like offence. Therefore now you may see what the best of us all can do, if God leave us to our selves. Which thing ought to move you to be diligent to call earnestly upon God for his grace, and the strength of his Holy Spirit (without the which we are not able to stand one hour) and to be most thankful for the same when you have it, and then to be more circumspect in time to come.

Therefore dear Sister, seeing that you have done otherwise then the word of God and your own Conscience would allow, yet dear heart, do you not think that God therefore will cast you clean away; but know, that he hath mercy enough in store for all them that truly repent and believe in him, although the sins of them were as many in number as the sands in the Sea, and as great as the sins of the whole world. It is a greater sin to mistrust the mercy & promises of God, then to commit the greatest offence in the World. Therefore, (good Sister) beware in any wise, that you do not once mistrust

To trust to Gods  
Promises.

**CARELES Letter to Mrs. Glascock.**

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*My Sister dear, God give you grace  
With stedfast Faith in Christ his Name;  
His Gospel still for to embrace,  
And live according to the same.  
To dye therefore, think is no shame,  
But hope in God with faithfull trust:  
And he will give you praise with fame.  
When you shall rise out of the dust.  
For with most sweet and joyful day,  
To God with faith your Prayer make;  
And think on me I do you pray,  
The which did write this for your sake.  
And thus to God I you betake,  
Who is your Castle and strong Rock;  
He keep you whether you sleep or wake.  
Farewell dear Mistress A. Glascock.*

*Another Letter of John Careles to Mrs. A. G. to comfort  
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Although the perillous dayes be come, whereof Christ prophes-  
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Lord himself is their keeper, who will not suffer one hair of their heads to perish without his almighty good will and pleasure, neither will suffer them to be further tempted when he will give them strength to bear: but within the midst of their temptations make a way for them to escape out. So good and gracious a God is he to all his chosen Children. And though sometimes he do let his elect stumble and fall, yet (no doubt) he will raise them up again to the further increase of their comfort, and to the setting forth of his glory and praise. Which thing (my dear and faithful loving Sister) I trust shall be well verified on you: for I do hear say that by the manifold allurements, inticements, procurements, yea and inforcements that you dear heart have had, your foot hath chanced to slip forth of the way, to the great discomfort of your Soul, and the heaviness of your heart. But my good Sister, be of good cheer, for the Lord will not so leave you, but he will raise you up again, and make you stronger then ever you were; so that your fall shall turn to his glory & your profit. For if you had not by this proved the experience of your own strength, or rather your own weakness, you would have stood too much in your own Conceit, or perchance have gloried in your self, and have despised and condemned other weak persons that have committed the like offence. Therefore now you may see what the best of us all can do, if God leave us to our selves. Which thing ought to move you to be diligent to call earnestly upon God for his grace, and the strength of his Holy Spirit (without the which we are not able to stand one hour) and to be most thankful for the same when you have it, and then to be more circumspect in time to come.

Therefore dear Sister, seeing that you have done otherwise then the word of God and your own Conscience would allow, yet dear heart, do you not think that God therefore will cast you clean away; but know, that he hath mercy enough in store for all them that truly repent and believe in him, although the sins of them were as many in number as the sands in the Sea, and as great as the sins of the whole world. It is a greater sin to mistrust the mercy & promises of God, then to commit the greatest offence in the World. Therefore, (good Sister) beware in any wise, that you do not once mistrust

To trust to Gods Promises.

## Careles his Letter to Mrs. Glascock.

the promises of Gods mercy towards you ; but know for a very surety, that all your sins be utterly forgiven you for Christs sake, be they never so many, so grievous, or so great.

Custom of sin a  
perilous matter.

But now ( dear heart ) take heed and beware that you do not cloke that sin, and increase the same daily, in communicating with the wicked in their Idolatry, and devilish doings at their den of Thieves. Do not (I say) dear Sister, come at any of their Antichristian service, lest by little and little you utterly lose a good Conscience, and at length esteem it for none offence ; as (alas) a great number doth at this day, to the great peril of their Souls. The Lord be merciful unto them, and give them grace to repent in time, and turn to the Lord, and then they shall be sure to finde mercy at the Lords hand, as doubtless you have done, praised be his Name therefore.

A. G. entified by  
her husband to  
go to the Mass.

Ah my dear Sister, you may now see the words of Christ verified upon your self, that a mans greatest foes shall be they of his own household : for your Husband hath gotten you to do that, which all the tyrants in the World could never have made you to do. Doubtless he may be sorry for it : God give him grace to repent, or else, without doubt, it will be laid to his charge one day, when he would not by his will hear it for all the goods of the World. Well, I think my Brother *Tyms* will write him a letter shortly that shall touch his Conscience, if he have any Conscience at all.

The raising up  
of a troubled  
Conscience after  
his fall.

But now again to you dear Sister. The thing that is done cannot be undone, and you are not the first that have offended, neither are you so good and so holy, as hath at a time slipt forth of the way. Therefore I would not have you to be so much discomforted as I hear say you be, as though God were not as able to forgive you your offence as he was to forgive his dear Saints that offended him in times past ; or as though God were not as merciful now as ever he was : whereas in very deed, there is with the Lord ( as the Prophet saith ) mercy and plentiful redemption ; and his mercy farre surmounteth all his works ; and he never faileth any that put their whole trust and confidence in him, how great an offender, or how wicked a trespasser soever he be. No, he maketh their falls and backslidings many times to turn to their profit and commodity, and

God turneth all  
things to the best  
to them that be  
his.

to

*Careles his Letter to a faithfull Minister.*

to the setting forth of his glory: as doubtles dear Sister, yours shall do, if you put your whole Faith, hope, and trust onely in his infinite and eternal sweet mercies.

Oh what a subtil, crafty, lying Serpent is that Satan our old Enemy, that when he seeth that he cannot make us to continue in our wickedness to do him service, would then bring us into a doubting and mistrusting of the mercy of God, which is the greatest offence that can be; yea, infidelity is the root and original of all other sins. Therefore (my sweet Sister) give no place to that cruel adversary of mankinde, who hath been a lyer and a murtherer from the beginning, but stedfastly believe the Lord, who hath sent you word by me his most unworthy Servant, that all your sins be pardoned, forgiven, and clean released for Jesus Christs sake our onely Lord and Saviour. To whom with the Father, and the holy Ghost, be all honour, glory, praise, thanks, power, rule, and dominion for ever and for ever. *Amen.* Farewel my dear Sister; and be of good chear. Believe in the Lord and you shall live for ever. The Lord increase your Faith. *Amen, Amen.*

Satan when he cannot bring a man to his service, he persecuteth him with distrust of Gods mercy.

Your poor Brother and daily faithfull Orator,  
*John Careles, Prisoner of the Lord.*  
Pray for me.

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*Another Letter of John Careles to A. B. a faithfull Minister  
of the Lord, containing certain fruißfull Precepts  
of Mairimony.*

I Beseech the same everlasting Lord (my dear and faithfull Brother) that Liked young *Tobias* with his Wife *Sarah*, and brought them together in due time with reverence and fear, preserve and bless you both, and your seed after you, that they may increase the number of the faithfull by thousands and thousands. And as the Lord of his great mercy and fatherly Providence hath been alwayes careful for you, and now hath for your comfort accomplished his good work in coupling you with a faithfull Mate: so see that you

be thankful for his Providence towards you, that it may every way in you be an increase of love and godliness, yea of Christian joy and gladness in these sorrowful dayes: but yet so, that you mourn with the true mourners of Sion, and be sorry (yet in measure) for the hurt of the same. Pray also in faith for her prosperity, that the Lord may build up the walls of *Jerusalem* again.

Psal. 146.

Oh that the Lord would turn Sions Captivity as the river, into the South; then should our hearts be made glad, and our mouths filled with laughter. Then would the Heathen Hypocrites say, The Lord hath done much for them. Oh, the Lord hath done great things for us already, whereof let us heartily rejoyce, and praise his Name therefore. For though we now sow with tears, yet shall we be sure to reap with gladness: and as we now go forth weeping, bearing forth good seed, so shall we come again with joy, and bring our sheaves full of Corn. Yea, the death of the Martyrs (which is most precious in his sight) shall be the life of the Gospel, spight of the Papists hearts.

The death of the Martyrs is the life of the Gospel.

A sowing time is Christs Church.

Pray for me (dear heart) that I may be counted worthy to sow some seed amongst the sweet Saints of the Lord, that I may reap the same again without ceasing, at the Harvest. It is now sowing time of the year, men say in the Country, and I think I shall make an end of sowing before all March be past: for I hear say that I shall prove how my Plough will enter into the stony ground of the hard hearted Papists, within these four dayes. I hope to hold fast, and not to look back, neither for fear nor flattery, until I have made an end of sowing, and then will I set me down and rest me, and ask them all no leave, and look for the lively fruit and increase thereof with joy and gladness.

My dear Brother, the time approacheth near (I praise God therefore) that I must put off this sinful tabernacle and go home to my heavenly Father, where divers of my dear Brethren are already, looking and wishing for me. I beseech you therefore that you will help me forward with your faithful Prayers, as I know you doe, for I do feel the comfort and commodity thereof.

That



That you have observed my simple Counsell, I am right glad, and I trust in the Lord God, you shall finde comfort in the same. And that you may so doe indeed, I have been so bold to write these few words unto you, because I shall see you no more in this corruptible life: therefore mark them well. First and above all things you must be very circumspect to keep the band of love, and beware that there never spring up the root of bitterness between you. If at any time there happen to rise any cause of unkindness between you (as it is impossible alwayes to be free from it) see that you weed up the same with all lenity, gentleness and patience, and never suffer your self, nor your wife to sleep in displeasure.

If you have cause to speak sharply, and sometimes to reprove, beware that you do not the same in the presence of other: but keep your words until a convenient time (which is the point of a wise man, saith Solomon) and then utter them in the spirit of meekness, and the groaning spirit of perfect love: which you must also let sometimes to cover faults, and wink at them if they be not intollerable. Whatsoever loss and mischance shall happen unto you, take it patiently, and bear it merrily: and though the same should come partly through your wifes negligence, yet let it rather be a loving warning to take heed in time to come, then a cause of sorrow for that which is past and cannot be holpen. I know by mine own experience that we are in this life subject to many inconveniences, and that of nature we are prone to displeasure, and ready to think unkindness for every little trifle, and specially with our best friends, yea a foonest with our loving wives, which be most lothest to displeasure.

But let us beware of this rankered corruption, and consider that we ought most of all, in love to bear with them, according to Christs example towards his Congregation, for whom he gave himself to cleanse it, &c. I had thought to have treated this matter at large, but even now I am interrupted and otherwise letted. I doubt not but you know your duty therein a great deal better then I can declare it unto you; and as you know it, so will do it: but I love to be bold with you. I intend also to write to your wife very shortly, and so take my last farewell of you forever in this World.

And

This counsell was that he should marry, notwithstanding certain lets, whereby Satan sought to hinder his Marriage.

The root of bitterness is to be weeded out with the Spade of Patience.

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R

*Careles his Letter to E. B. containing Precepts of Matrimony.*

And thus in great haste I am now constrained to make amend.  
The blessing of God be alwayes with you.

Your own forever, *John Careles.*  
*Pray, pray, pray with Faith.*

*Another Letter of John Careles to Elizabeth, Wife of the  
said A. B. containing likewise certain godly Precepts of  
Matrimony pertaining to her duty.*

**T**He everlasting peace of God in Iesus Christ, the continual  
ayd, strength and comfort of his most holy and mighty Spi-  
rit, with increase of knowledge, faith, and perfect feeling of Gods  
eternal mercy, be with you my dear and faithful loving Sister, *E. B.*  
and with your godly loving husband, and my dear and faithful  
Brother, to the full performance of that good which he hath  
so graciously begun in you, that in all things you may be made  
rich and blessed in him, and your seed after you, now and ever  
*Amen.*

As I have been long desirous to write unto you (my dear heart  
the Lord) not onely being thereto bound of duty, but also after  
provoked of him, to whom I owe my self, and all that I am able  
to do (I mean, even that blessed of the Lords own mouth, whom  
God hath joyned with you in that holy and Christian state of Ma-  
trimony) even so at the last I have obtained time and occasion, in  
some part to perform that which I have long purposed. And for-  
asmuch as the Lord of his great mercy and fatherly Care and Pro-  
vidence over you his dear childe, hath now graciously accompli-  
ed that good work among many other, which I (as a friend of the  
Bridegroom) have full heartily wished, and often prayed for: I  
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sions you should be provoked continually to praise God for his  
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Satan an enemy  
to all godly af-  
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good gift, which that enemy hath by all means sought to hinder from you.

As for all other things, I know you are sufficiently instructed, and also have a most godly learned Companion, who is well able further to teach you, if need do require. But in this thing I know my Experience is more then his. Therefore, my good Sister, first and before all things, see that you do diligently consider, that as every good and perfect gift pertaining to Soul and Body, is given from above, and cometh from the Father of Light: Even so to whomsoever the Lord dealeth any of his benefits, of them he doth chiefly require alwayes a thankful heart for the same; for else he will either take away his good gifts again, or turn the same to their great discommodity, and in the end to the increase of their condemnation: So detestable in his sight is the Sin of Ingratitude. But to such as be thankful for his benefits, he doth not onely to the old, ever adde new, but also maketh the commodity of his former gifts ever more and more to increase, untill by them they are fully perswaded, and throughly certified of his everlasting love in Christ Jesus, which is eternal life it self: so much doth he of his great mercy delight in a thankful heart.

The sin of ingratitude.

Therefore I do yet once again earnestly require you, that above all things you be thankful to God for his benefits; not onely for your Election, Creation, Redemption, and Preservation, but also for his other temporal gifts wherewith he hath endued you: amongst the which, the chief and most excellent is (as testifieth the holy Ghost) your good, godly, and faithful loving Husband. For (as the Wiseman saith) Goods and possessions may come to a man by the death of his friends, but a good Wife is the gift of God, which the Lord will give for a good portion to such as fear him.

God loveth a thankful heart.

And the like is of a good Husband, as the Lord hath now given you, praised be his Name therefore. He hath not given you an ignorant, froward, churlish, brawling, wastful, rioting, drunken Husband, wherewith he hath plagued many other (as he might also have dooe you) but he hath given you a most godly, learned, gentle, loving, quiet, patient, thrifty, diligent, and sober Husband, by whom he will nourish, cherish, keep and defend you, instruct and teach

A good wife the gift of God.

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God loveth thankful hearts.

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K

you,

R

God delighteth  
in the agreement  
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Wife.

you, yea care and provide for you and your Children (the which he will also by him give you) such things as be necessary for you. He hath not dealt so with every body; and yet he hath done this and much more for you my dear Sister, and will thereto increase joy and love between you: for as he delighteth in the love & godly agreement of man & wife together, so is it he only that maketh them and all the whole household to be of one mind. Unto the which his gracious work he requireth your diligence, and will use you as his instrument and mean, the more effectuously to accomplish the same. And therefore I now require you to observe this my simple counsel, the which I have here written as a testimonial of my good will towards you, because I think in this life I shall never more see you.

The duty of  
Wives toward  
their Husbands.

Now, as I have shewed you how you should be thankful unto God for his good gifts: so I exhort you, and (as much as in me lieth) charge you to be evermore thankful unto your dear loving husband, who hath given himself unto you; which is a more precious jewel in the Church of God, then perchance you are yet aware of. Think your self unworthy to be matched with such an Instrument of God; and also reverence evermore the gifts of God in him, and seek with true obedience and love to serve him, in recompence of his true and painful heart towards you. Be loth in any wise to offend him; yea, rather be careful and diligent to please him, that his Soul may bless you. If at any time you shall chance to anger him, or to do or speak any thing that shall grieve him, see that you never rest until you have pacified him, and made him merry again.

A chearful countenance.

If at any time he shall chance to blame you without a cause, or for that you cannot do therewith (which thing happeneth sometimes of the best men living) see that you bear it patiently, and give him no uncomely or unkinde word for it; but ever more look upon him with a loving and chearful countenance, and rather take the fault upon you, then seem to be displeased.

Be alwayes merry and chearful in his company, but not with too much lightness. Beware in any wise of swelling, powting, or lowring, for that is a token of a cruel and unloving heart; except



it be in respect of sin, or in the time of sickness.

Be not sorrowful for any adversity that God sendeth : but beware that nothing be spilt or go to waste through your negligence. In any wise see that you be quick and cleanly about his meat and drink, and prepare him the same according to his diet in due season. Go cleanly and well favouredly in your Apparel, but beware of of Pride in any wise.

Temperance in apparel.

Finally, in word and deed shew your self wise, humble, merry, and loving towards him, and also towards such as he doth love, and then shall you lead a blessed life. I could speak of many other things, the which I have learned and proved true by experience : but I know that you will do in all things much better then I can teach you, because you have that anointing that teacheth you all things ; who hath also given you an heart to obey and serve him. Yet I trust you will not be offended for this which I have written, but rather accept my good will towards you, whom I love in the Lord, as well as I do my daughter *Judith*.

Thus as mine own Soul, I commend you both to God, desiring him to bless you with all manner of Spiritual blessings in heavenly things, and also with the dew of Heaven, and fatness of the Earth, that in all things you may be made rich in Jesus Christ our Lord and onely Saviour. The Lord increase and bless the fruit of your bodyes, that your Children may stand round about your Table, thick, fresh, and lusty, like the Olive branches. God give you both a long life, that you may see and bless your Childrens Children, unto the third and fourth Generation, and teach them the true fear and love of God, and that Faith for the which they shall be accepted in his sight.

God let you see the prosperity of Sion ; for whose lying in the dust let your hearts mourn. The Lord make perfect your love together in him, and alwayes increaseth the same, and bring you both in peace to your graves, at a good age. And now I bid you both most heartily farewell : and I think I shall now take my leave of you for ever in this life. I beseech you both to aid me with your continual Prayers ( as I will not forget you in mine ) that I may have a joyful victory through Jesus Christ : To whose most merci-

Note, that both these departed in quiet peace, the one 1565. the other 1568.

*A godly Letter of Mr. John Bradfords, Martyr.*

full defence, I do most heartily for ever commend you to be kept unblameable untill his coming. The which I beseech him to hasten for his Mercies sake.

Your own unfeignedly, *John Careles,*  
Prisoner of the Lord.

*Here endeth the Letters of John Careles.*

*A Letter of Mr. John Bradfords, which he wrote to a faithfull Woman in her heaviness and trouble : most comfortable for all those to reade that are afflicted and broken-hearted for their sins.*

Rom. 11.

Gods Providence  
and Protection.

Plal. 31. 20.

Gen. 19.

**G**OD our good Father for his mercies sake in Christ, with his Eternal Consolation so comfort you, as I desire to be comforted of him in my most need: yea, he will comfort you, my dear Sister: onely cast your care upon him, and he never can nor will forsake you. For his calling and gifts be such, that he can never repent him of them. Whom he loveth, he loveth to the end: none of his chosen can perish. Of which number I know you are, my dearly beloved Sister: God increase the faith thereof daily more and more in you: he give unto you to hang wholly on him, and on his Providence and Protection. For whoso dwelleth under that Secret thing, and help of the Lord, he shall be cock-sure for evermore. He that dwelleth, I say: for if we be flitters, and not dwellers, as was Lot a flitter from *Segor*, where God promised him protection, if he had dwelled there still; we shall remove to our loss, as he did into the Mountains.

Dwell therefore, that is, trust, and that finally unto the end, in the Lord my dear Sister, and you shall be as Mount Sion. As Mountains compass *Jerusalem*; so doth the Lord all his people. How then can he forget you, which are as the apple of his eye, for his dear Sons sake. Ah dear heart, that I were now but one half hour with you, to be a *Simon* to help to carry your Cross with you. God send

*A godly Letter of Mr. John Bradfords, Martyr.*

send you some good *Simon* to be with you, and help you.

You complain in your Letters of the blindness of your minde, and the troubles you feel. My dearly beloved, God make you thankful for that which he hath given unto you: he open your eyes to see what and how great benefits you have received, that you may be less covetous, or rather impatient, for so (I fear me) it should be called, and more thankful. Have not you received at his hands, sight to see your blindenels, and thereto a desirous and seeking heart to see where he lyeth in the mid-day, as his dear Spouse speaketh of herself in the Canticles? Oh *joyce*, my good *joyce*, what a gift is this? Many have some sight, but none this sobbing and sighing, none this seeking which you have I know, but such as he hath married unto him in his mercies. You are not content to kiss his feet with the *Magdalen*, but you would be kissed even with the kisses of his mouth, *Can. 1.* You would see his face, with *Moses*, forgetting how he biddeth us seek his face, *Psal. 27.* yea, and that forever, *Psal. 138.* which signifieth no such sight as you desire, to be in this present life, which would see God now face to face, whereas he cannot be seen but covered under something: yea sometime in his Anger (as you would say) clean contrary to God; as to see his face in his Anger. In bringing us to Hell, Faith seeth him bright in Heaven; in darknes, it beholdeth brightness; in hiding his face from us, it beholdeth his merry countenance. How did Job see God, but as you would say under Satans cloke? for who call the fire from Heaven upon his goods? who overthrow his house, and stirred up men to take away his Cattell, but Satan? And yet Job pierced through all these, and saw Gods work, saying, *The Lord hath given, the Lord hath taken away, &c.*

God cannot be  
seen, but covered  
under some-  
thing.  
How faith seeth  
God, where flesh  
seeth Hell.

In reading of the Psalms, how often do you see that *David* in the shadow of death, saw Gods sweet love? And so (my dearly beloved) I see that you in your darknes and dimnells, by Faith to see clarik land brightness: by Faith (I say) because Faith is of things absent, of things hoped for, of things which I appeal to your Conscience, whether you desire not. And can you desire any thing which you know not? And is there of heavenly things any other true knowledge then by Faith?

full defence, I do most heartily for ever commend you to be kept blameable untill his coming. The which I beseech him to hasten for his Mercies sake.

Your own unfeignedly, *John Careles,*  
Prisoner of the Lord.

*Here endeth the Letters of John Careles.*

*A Letter of Mr. John Bradfords, which he wrote to a faithfull  
Woman in her heaviness and trouble: most comfortable for  
all those to reade that are afflicted and broken-  
hearted for their sins.*

Rom. 11.

Gods Providence  
and Protection.

Psal. 31. 20.

Gen. 19.

**G**OD our good Father for his mercies sake in Christ, with his E-  
ternal Consolation so comfort you, as I desire to be comforted  
of him in my most need: yea, he will comfort you. my dear Sister;  
onely cast your care upon him, and he never can nor will forsake  
you. For his calling and gifts be such: that he can never repent him  
of them. Whom he loveth, he loveth to the end: none of his cho-  
sen can perish. Of which number I know you are, my dearly be-  
loved Sister: God increase the faith thereof daily more and more  
in you: he give unto you to hang wholly on him and on his Pro-  
vidence and Protection. For whoso dwelleth under that Secret  
thing, and help of the Lord, he shall be cock-sure for evermore. He  
that dwelleth, I say: for if we be flitters, and not dwellers, as was  
Lea a flitter from Sodom, where God promised him protection, if he  
had dwelled there still; we shall remove to our lots, as he did into  
the Mountains.

Dwell therefore, that is, trust, and that finally unto the end, in the  
Lord my dear Sister; and you shall be as Mount Sion. As Moun-  
tains compass *Jerusalem*, so doth the Lord all his people. How  
then can he forget you, which are as the apple of his eye, for his  
dear Sons sake. Ah dear heart, that I were now but one half hour  
with you, to be a *Samaritan* to help to carry your Cross with you. God  
send.



send you some good *Simon* to be with you, and help you.

You complain in your Letters of the blindness of your minde; and the troubles you feel. My dearly beloved, God make you thankful for that which he hath given unto you: he open your eyes to see what and how great benefits you have received, that you may be less covetous, or rather impatient for so (I fear me) it should be called, and more thankful. Have not you received at his hands, sight to see your blindenets, and thereto a desirous and seeking heart to see where he lyeth in the mid-day, as his deat Spoule speaketh of her self in the Canticles? Oh *joy*, my good *joy*, what a gift is this? Many have some sight, but none it is lobbing and sighing, none this seeking which you have I know, but such as he hath married unto him in his mercies. You are not content to kiss his feet with the *Magdalen*, but you would be kissed even with the kisses of his mouth, *Cant. 1.* You would see his face, with *Mose*, forgetting how he biddeth us seek his face. *Ps. 27.* yea, and that forever, *Ps. 103.* which signifieth no such sight as you desire, to be in this present life, which would see God now face to face, whereas he cannot be seen but covered under something: yea sometime in that which is (as you would say) clean contrary to God; as to see his Mercy in his Anger. In bringing us to Hell, Faith seeth him bring us to Heaven; in darkness, it beholdeth brightness; in hiding his face from us, it beholdeth his merry countenance. How did Job see God, but as you would say under Satans chike? for who cast the fire from Heaven upon his goods? who overthrew his house, and stirred up men to take away his Cattel, but Satan? And yet Job pierced through all these, and saw Gods work, Lying, *The Lord hath me, no Lord hath taken away, &c.*

In reading of the Psalms, how often do you see that *David* in the shadow of death, saw Gods sweet love? And so (my dearly beloved) I see that you in your darknesses and dimmels, by Faith to see clarity and brightness: by Faith (I say) because Faith is of things absent, of things hoped for, of things which I appeal to your Conscience, whether you desire not. And can you desire any thing which you know not? And is there of heavenly things any other true knowledge then by Faith?

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God cannot be  
seen, but covered  
under some-  
thing.  
How faith seeth  
God, where flesh  
seeth Hell.

*A godly Letter of Mr. John Bradfords, Martyr.*

The state of  
Gods Children  
described.

Matth. 3.

The way to hea-  
ven is to go  
through hell.

Frets of the flesh

Rom. 6.

Gods sheep must  
feed on the bare  
Common, where  
the devils catel  
are staid.

John 21.

Therefore, my dear heart, be thankful, for ( before God I write it) you have great cause. Ah my *Joyce*, how happy is the state wherein you are? Verily you are even in the blessed state of Gods Children: for they mourn, and do not you so? and that not for worldly weal, but for spiritual riches, Faith, Hope, Charity, &c. Do you not hunger and thirst for righteousness? And I pray you, saith not Christ, who cannot lye, that happy are such? How should God wipe away the tears from your eyes in Heaven, if now on earth you shed no tears? How could Heaven be a place of rest, if on Earth you did finde it? How could you desire to be at home, if in your journey you found no grief? How could you so often call upon God, and talk with him, as I know you do, if your enemy should sleep all day long? How should you elsewhere be made like unto Christ, I mean in joy, if in sorrow you sobbed not with him? If you will have joy and felicity, you must first needs feel sorrow and misery. If you will go to Heaven, you must sayle by Hell. If you will embrace Christ in his robes, you must not think scorn of him in his rags. If you will sit at Christs Table in his Kingdome, you must first abide with him in his Temptations. If you will drink of his cup of glory, forsake not his cup of Ignominy.

Can the head Corner-stone be rejected, and the other more base stone in Gods building be in this World set by? you are one of his lively stones: be content therefore to be hewn and snagged at, that you might be made the more meet to be joynd to your fellows which suffer with you Satans snatches, the Worlds wounds, contempt of Conscience, and frets of the flesh, where-through they are enforced to cry: Oh wretches that we are, who shall deliver us? You are of Gods Corn, fear not therefore the Flayle, the Fan, Millstone, nor Oven. You are one of Christs Lambs, look therefore to be fleeced, hayled at, and even slain.

If you were a Market sheep, you should go in more fat and grassy Pasture. If you were for the Fair, you should be stalled, and want no weal: but because you are for Gods own occupying, therefore you must pasture on the bare Common, abiding the storms and tempests that will fall. Happy, and twice happy are you (my dear Sister) that God now baileth you whither you would not,

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that you might come whither you would. Suffer a little, and be still. Let Satan rage against you, let the World cry out, let your Conscience accuse you, let the Law load you and press you down; yet shall they not prevail for Christ is *Emanuel*, that is, *God with us*. If God be with us, who can be against us? The Lord is with you; your Father cannot forget you; your Spouse loveth you. If the waves and surges arise, cry with *Peter*, *Lord I perish*, and he will put out his hand and help you. Cast out your Anchor of Hope, and it will not cease for all the stormy surges, till it take hold on the Rock of Gods Truth and Mercy.

Rom. 8.

Matth. 8.

Think not that he which hath given you so many things corporally, as inductions of spiritual and heavenly Mercies, and that without your deserts or desire, can deny you any spiritual comfort desiring it. For if he give to desire, he will give you to have and enjoy the thing desired. To desire to have, and the going about to ask, ought to certify your Conscience, that they be his earnest of the thing which you asking he will give you, yea before you ask, and whilst you are about to ask he will grant the same (as *Esaie* saith) to his glory, and your eternal consolation. He that spared not his own Son for you, will not nor cannot think any thing too good for you, my heartily beloved:

Philip. 1.  
Desire of spiritual comfort, though it be lacking, is a great gift of God!

If he had not chosen you, (as most certainly he hath) he would not have so called you: he would never have justified you: he would never have so glorified you with his gracious gifts, which I know, praised be his Name therefore: he would never have so exercised your Faith with temptations, as he hath done and doth, if (I say) he had not chosen you. I have chosen you (as doubtless dear heart, he hath done in Christ, for in you I have seen his earnest, and before me, and to me you could not deny it, I know both where and when) if I say, he hath chosen you, then neither can you, nor ever shall you perish. For if you fall, he putteth under his hand; you shall not lie still: so careful is Christ your keeper over you. Never was Mother so mindful over her childe, as he is over you. And hath not he alwayes been so?

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Exercise of temptations a great token of election.

Speak woman, when did he finally forget you? And will he now, throw you, in your most need do otherwise, you calling upon him.

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All our election is in and for Christ only.

Ah mine own dear heart, Christ onely, Christ onely, and his mercy and truth. In him is the cause of your election. This Christ, this Mercy, this Truth of God remaineth for ever, is certain for ever, and so is your Election certain for ever, for ever, for ever; I say for ever. If an Angel of heaven should tell you contrary, accursed be he, accursed be he. Your thankfulness and worthiness are fruits and effects of your election, they are no causes. These fruits and effects shall be so much more fruitful and effectual, by how much you waver not.

Psal. 120.

Therefore (my dearly beloved) arise, and remember from whence you are fallen. You have a Shepherd which neither slumbereth nor sleepeth. No man nor devil can pull you out of his hands, Night and day he commandeth his Angels to keep you. Have you forgotten what I read to you out of the Psalm, *The Lord is my Shepherd, I can want nothing?* Do you not know that God spared *Noah* in the Ark on the outside, so that he could not get out? So hath he done to you, my good Sister, so hath he done to you. Ten thousand shall fall on your right hand, and twenty thousand on your left hand, yet no evil shall touch you. Say boldly therefore, *Many a time from my youth up they have fought against me, but they have not prevailed: no, nor never shall prevail, for the*

Psal. 25.

Psal 90.

Psal. 125.

Lord

Lord is round about his people. And who are the people of God, but such as hope in him? Happy are they that hope in the Lord: and you are one of those, my dear heart, for I am assured you have hoped in the Lord: I have your words to shew most manifestly, and I know they were written unfeignedly. I need not to say, that even before God you have simply confessed to me, and that oftentimes, no less. And once if you had this hope, as you doubtless had it, though now you feel it not, yet shall you feel it again: for the anger of the Lord lasteth but a moment, but his mercy lasteth for ever. Tell me, my dear heart, who hath so weakned you? Surely not a perswasion which came from him that called you. For why should you waver? Why should you waver, and be so heavy hearted? Whom look you on? On your self? on your worthiness? on your thankfulness? on that which God requireth of you, as faith, hope, love, fear, joy, &c. Then can you not but waver indeed: for what have you as God requireth? Believe you, hope you, love you, &c. as much as you should do? No, no, nor never can in this life. Ah my dearly beloved, have you so soon forgotten that which ever should be had in memory? namely, that when you would and should be certain and quiet in Conscience, then should your Faith burst throughout all things, not onely that you have in you, or else are in heaven, earth or hell, untill it come to Christ crucified, and the eternal sweet mercies and goodness of God in Christ? Here, here is the resting place, here is your Spouses bed: creep into it, and in your arms of Faith embrace him: bewail your weakness, your unworthiness, your diffidence, &c. and you shall see he will turn to you. What said I, You shall see? Nay, I should have said, You shall feel he will turn to you. You know that *Moses*, when he went into the Mount to talk with God, he entred into a dark Cloud; and *Elias* had his face covered when God passed by. Both these dear friends of God, heard God, but they saw him not: but you would be preferred before them. See now, my dear heart, how covetous you are. Ah be thankful, be thankful. But God be praised that your covetousness is *Moses* covetousness. Well, with him you shall be satisfied. But when? Forsooth when he shall appear. Here is not the time of seeing,

Though feeling  
fail, yet let hope  
hold fast.

The eye of faith  
must look upon  
nothing else but  
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Psal. 16.

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Ah mine own dear heart, Christ onely, Christ onely, and his mercy and truth. In him is the cause of your election. This *Christ*, this Mercy, this Truth of God remaineth for ever, is certain for ever, and so is your Election certain for ever, for ever, for ever, I say forever. If an Angel of heaven should tell you *curse* accursed be he, accursed be he. Your thankfulness and worthiness are fruits and effects of your election, they are no causes. Your fruits and effects shall be so much more fruitful and abundant, the more how much you waver not.

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Lord is round about his people. And who are the people of God, but such as hope in him? Happy are they that hope in the Lord: and you are one of those, my dear heart, for I am assured you have hoped in the Lord: I have your words to shew most manifestly, and I know they were written unfeignedly. I need not to say, that even before God you have simply confessed to me, and that oftentimes, no less. And once if you had this hope, as you doubtless had it, though now you feel it not, yet shall you feel it again: for the anger of the Lord lasteth but a moment, but his mercy lasteth for ever. Tell me, my dear heart, who hath so weakned you? Surely not a perswasion which came from him that called you. For why should you waver? Why should you waver, and be so heavy hearted? Whom look you on? On your self? on your worthiness? on your thankfulness? on that which God requireth of you, as faith, hope, love, fear, joy, &c. Then can you not but waver indeed: for what have you as God requireth? Believe you, hope you, love you, &c. as much as you should do? No, no, nor never can in this life. Ah my dearly beloved, have you so soon forgotten that which ever should be had in memory? namely, that when you would and should be certain and quiet in Conscience, then should your Faith burst throughout all things, not onely that you have in you, or else are in heaven, earth or hell, untill it come to Christ crucified, and the eternal sweet mercies and goodness of God in Christ? Here, here is the resting place, here is your Spouses bed: creep into it, and in your arms of Faith embrace him: bewail your weakness, your unworthiness, your diffidence, &c. and you shall see he will turn to you. What said I, You shall see? Nay, I should have said, You shall feel he will turn to you. You know that *Moses*, when he went into the Mount to talk with God, he entred into a dark Cloud; and *Elias* had his face covered when God passed by. Both these dear friends of God, heard God, but they saw him not: but you would be preferred before them. See now, my dear heart, how covetous you are. Ah be thankful, be thankful. But God be praised that your covetousness is *Moses* covetousness. Well, with him you shall be satisfied. But when? Forsooth when he shall appear. Here is not the time of seeing, Psalm 16.

Though feeling  
fail, yet let hope  
hold fast.

The eye of faith  
must look upon  
nothing else but  
onely Christ  
crucified.

E

but

R

but as it were in a glass. *Isaac* was deceived, because he was not content with hearing onely.

Therefore to make an end of these many words, wherewith I fear me I do but trouble you from better exercises: inasmuch as you are indeed the childe of God, elect in Christ before the beginning of all times: inasmuch as you are given to the custody of Christ, as one of Gods most precious jewels: inasmuch as Christ is faithful, and hitherto hath all power, so that you shall never perish, no, one hair of your head shall not be lost. I beseech you, I pray you, I desire you. I crave at your hands with all my very heart, I ask of you with hand, pen, tongue, and minde, in Christ, through Christ, for Christ, for his Name, Blood, Mercies, Power, and Truths sake (my most entirely beloved Sister) that you admit no doubting of Gods finall Mercies towards you, howsoever you feel your self: but complain to God, and crave of him as of your tender and dear Father, allthings; and in that time which shall be most opportune, you shall finde and feel far above that your heart, or the heart of any creature can conceive, to your eternal joy. *Amen, Amen, Amen.*

The good Spirit of God alwayes keep us as his dear children: he comfort you, as I desire to be comforted (my dearly beloved) for evermore. *Amen.*

*This 8. of August, by him that in the Lord desires to you as well and as much felicity, as to his own heart.*

John Bradford.

Learn here to  
put away doubt-  
ing, all tender  
hearts that seek  
after Christ.



*The worthy Answer of De Brez, a constant Martyr.*

*A worthy Answer of a constant Martyr called  
Guy de Brez, Anno Dom. 1566.*

**G**uy de Brez, a minister of the Gospel, being committed Prisoner into the Castle of Tournay, was visited by many Ladies and Gentlewomen, only out of a desire to see him, in regard he was a man so highly esteemed. Some at the first view scoffed; others railed on him; but others were moved to take pity and compassion on him. Amongst the rest, the Countess of Ren, accompanied with certain Gentlewomen, coming into the Prison, and at her first entrance beholding the Iron chain to which was fastned; Mr. Guy, said she, I wonder how you can either eat, drink, or sleep in quiet, for were I in your case, the very terrour thereof would goe night to kill me?

O *Madam*, said he, the good cause for which I suffer, and that inward peace of Conscience with which God hath endued mee, makes me eat and drink with greater contentment then my enemies can which seek my life: yea so far off is it that my bonds or chains do any way terrifie me, or break off my sleep, that on the contrary I glory and take delight therein, esteeming them at a higher rate then chains and rings of Gold, or any other Jewels of price whatsoever; for they yield me much more profit. Yea when I hear the ratling of my chains, me thinks I hear as it were some sweet instrument of musick sounding in mine ears: not that such an effect comes meerly from my chains, but in regard I am bound therewith for maintaining the truth of the Gospel.

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*The same Martyr in a letter to his wife, acquaints her with  
Gods gracious dealing with him in all his assaults.*

**S**peaking of his apprehension, he shews how carnal reason began to play its part against the Providence of God; for saith he, these thoughts came thronging into my head; what meant we to go so many in company together as we did? had it not been for

such and such we had never been discovered or taken. Under such like cogitations I lay for a while, saith he, even in a manner overwhelmed, till by the assistance of Gods holy Spirit my minde was raised up to meditate on Gods Providence. After which my heart began to feel wonderful rest and contentment; saying thus in my self, O my God, the day and hour of my birth was before ordained by thee, & ever since thou hast preserved and kept me in great perils and dangers, and hitherto delivered me out of them all. And if now the hour be come wherein I must pass out of this life into thy kingdom, thy holy will be done; I cannot escape out of thy hands; yea, though I could, yet Lord thou knowest I would not, seeing all my felicity depends upon conforming my Will unto thine.

From these considerations I received no small consolation, and therefore, dear wife, rejoyce with mee, I pray you, and bleſs our good God for these his mercies towards me; for he doth nothing but that which is equal and right. You have been privy to, and acquainted with all the travels, crosses and persecutions which have befallen me, yea, and have your self been partaker with me therein, when you accompanied me in my voyages during the time of my exile: and now after all these you see, my welbeloved in the Lord, how he holdeth forth to mee his hand of Providence, to drive me home to himself into his blessed Kingdom. I now lead you the way, and when his will is you shall follow me thither. Our separation shall not be for ever: it will not be long ere we be gathered under one head Jesus Christ. This World is not the place of our rest: no, Heaven is our home, this is but the place of our banishment. Let us therefore aspire after our true Country, namely Heaven, and long to be received into the mansions of our heavenly Father, where we shall see our Head and Brother, our Husband and Saviour Jesus Christ, with the noble triumphant assemblies of the Patriarchs, Prophets, Apostles, and so many millions of Martyrs, to whom I hope shortly to be gathered, having finished the course of that administration which I have received of the Lord Jesus. Wherefore, dear wife, be you comforted in the meditation of these things. Take into consideration the honour the Lord doth you, in giving you a Husband who is not only called to be a Minister of Christs

Gospel,

Gospel, but also so highly advanced of God, as to be accounted worthy to partake of the Crown of Martyrdome. It is an honour which the Angels in Heaven are not capable of. I now rejoyce in my sufferings, my heart leapeth within me; in my Afflictions I finde nothing wanting unto mee; I am filled with the abundant riches of my God; yea so farre am I comforted therewith, that I have sufficient store not only for my self, but to impart thereof also to as many as I have opportunity to speak unto: which bounty and favour I beseech my eternal Lord God to continue unto me his poor Prisoner: yea, I am perswaded that he will perform it unto the end; For by good experience I feel, that he never forsakes them that trust in him. I could never have imagined that God would have been so gracious as he hath been to me his poor creature.

Angels not capable of Martyrdome.

Gods goodness, to his afflicted children is oft above and beyond their expectation.

I now taste of the fidelity and bounty of Christ my Saviour: I am here taught to practise what I have preached unto others. Yea, let me not be ashamed to confess, that when I heretofore preached I spake but as a Parrat, in regard of that which I have now better learned by proof and experience. I have profired more in the Schoolhouse of this prison, then ever I did in all my life before: for I have the Holy Ghost, who is my constant instructor and Schoolmaster, teaching me how to handle my weapons in this fight of afflictions. Satan on the other side, who is the sworn enemy of all Gods Elect, compasseth me about on every side, as a roaring Lyon thinking to devour me. But he who hath said, Fear not, I have overcome the World, puts as it were new courage into me; and then I see the Lord bruising Satan under my feet; feeling the power of God perfected in my weakness: and that the Lord cauleth me one while to feel my infirmity and weakness, that so I may take knowledge how I am but a poor earthen vessel (even weakness it self,) to humble me, that God may have all the glory; and then by and by he fortifies and comforts me, ( I may truly say ) incredibly above all I could ask or think.

Prisons prove Gods school-houses to the faithful.

John 16:33.

Rom. 16:20.

2 Cor. 12:9.

It is profitable for the godly to times to feel their infirmities.

For I would not change my condition with theirs who persecute me. I take my rest, eat and drink with more hearts ease then they. I am indeed lodged in the strongest and vilest Prison they have,

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*A godly Letter of Guy de Breu, Martyr, to his Wife.*

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*Brannan a Pri-  
son of the Va-  
lencians.*

By reason wher-  
of he complains  
he wrote with  
much difficulty,  
and therefore  
could not write  
as otherwise he  
would have done

have, dark and obscure, which for the darkness thereof is called  
*Brannan*; where I have no ayre to breathe of, but a little stinking  
hole, where they lay all their rubbish; and where the drunkards  
commonly vent their Urine. I am laden with Irons both on my  
hands and feet, which are a continual torment unto me; the  
Irons eating through the flesh, even to the bare bones. The  
Provost-Marshal comes to view my Fetters twice or thrice a  
day, fearing lest I should make an escape: for preventing where-  
of, he hath placed three Guards of Forty men before the Prison  
door, &c.

And thus having given to his Wife his Advice, how to behave  
her self during her Widowhood, and how to train up her Chil-  
dren, with his loving Salutations remembered to her self, and other  
his special Friends, he doleth up his Letter.

**F I N I S.**